¶ To the moste

excellēt Prince Kynge Henry the eight Kyng of England, France and of Ireland, supreme gouerner in earth of these hys realmes Willm Wraghton Wisheth helthe prosperite of bothe body and soule.

ALthoughe sence the tyme that I was a chylde, I haue bene more brought vp in learnynge then in huntynge, and haue therfore no great skyll or experience in huntyng, the loue that I beare vnto my naturall contrey cōpelleth me at this tyme (moste excellent and victorious Prince) to be a hunter, to hunt and fynde out a certayne cruell beaste, which both hath done and dothe yet still much harme in your realme and kylleth both yong and old all that he can com by. Thys beaste hathe lost hys name in England but neuer a deale of hys cruell conditions. Thys selfe beaste haue ye ernestly gone about in woord, writyng and workyng as myche as one man is able to do, to dryue out of your realme. But the houndes that ye set to do thys dede, was and are, of the same kynde ād linage that the

wild beast is of therfor they bark at hym for a face but they bite not. They make a pretence as they wold worry hym, and yet when he is in Jeperdy of taking they help to couer hym with tame beastes skinnes, that the prouerbe may haue a place one dog will not eat of an other dogges flesh, nether will one wolf eat of an other. Thes houndes loue this beast so well that yf they cã catch eany other hound persewing hym which is of an other kynde then they be of, that is to wit, yf he haue not a payre of prik eares stãding vp, one before ãd an other behynde, they will neuer rest till they se the other houndes harte blode. They tendre this beast so intierly and wold so fayne haue hym vnknowen, for feare that your Hyghnes shuld kill hym yf he were knowen, that they beare all men in hand that there is no such beaste in all your realme, ãd ponyshe thẽ with many kindes of deathe that dare say that there is any suche beast in englond. But if ye will of your Kyngly liberalite grant me licens to call all that the pope hath made, ordened and decreed, I shal so hunt out this beast and discouer hym, that all your whole realme may spy him, ãd se him, and know hym what he is, what hys name is, and where he lurketh. This once brought to passe it shal be more easy for your hyghnes to accomplish and bring to passe your godly purpose, which is

and euer hathe ben ſence ye knew hys conditi
ons, to dryue thys beaſt out of all places of
your dominyon. I deſyre alſo your kynglye
hyghnes that ye will not ſuffer thys my do-
yng to be condemned of the byſhoppes, till
your owne lerned diſcretiō haue tryed it and
examined it with the word of god and wyth
the lyght of your reaſon and learnyng, and
then yf my hunting be found contrary to the
word of god, ſo ſone as ye fynd it ſo, let my
huntyng be forbydde, ād not before I beſeche
yow for the loue of the kyng of heuē whyche
ſaue and kepe yow from all your enemyes
both bodely and goſtly Amen. From Baſil
the firſt day of May. Anno domini 1543.

The commun ſort of fores knowyng
that they can not chooſe but be perſe-
wed for theyr murder, that they dayly
do and intend to commit, haue holes ether in
the ground or in great rockes where as they
thynk they may be in ſafegard, and wherto
they may flye for ſucrour whē they that haue
the harme done vnto thē and theyres, do per
ſew after thē. But this for that I folow after
and hunt, at thys tyme, as he is of an other
kynde of fores thē the comon ſort be, that is
to witte a Romiſh fox and a mankyller, for
feare that he ſhuld be digged out of the grōd,
if he hyd hym ſelf in the commun for holes.
Now when certayne ſcolers of Cambrydge

and of Oxford euē strepght waye after that they had kylled certayne of theyr felowes, followed hym to haue catched hym, ran wyth all the spede that he myght, in to the chyrche, and when the scolers wolde haue folowed hym in to the chyrche the bysshoppes and prestes bet thē out agayne, and so came the scolers backe agayne wyth bloudy pates, ād durst no more seke the fox in the chyrche. For the bisshoppes and the clergy set vp strepght waye on the chyrche doze a letter where in it was contey-ned that frō thence furthe no man shulde seke the fox anye more there and that no mā shulde call that Rompsh fox, a fox but the kynges beaste. And yet the bysshoppes had the aduā-tage of the beaste, as a certayne scoler had of a fox in Cābrydge. The scoler had a tame fox in hys Chambre where as he made hym a ho le be hynde a holowe benche, the fox wēt out on the nyght and brought to the scolers cham bre hennes, dukkes and capons, wherewyth he and hys felowes made oft tymes good chere. And so do the bisshopppes and prestes make mery with it that thys fox bryngeth in to the chyrche. But in as myche as the kynge is aboue all the bysshoppes and I haue ared hym leue to hunt the fox where so euer I thin ke that I can fynde hym, I will wyth the kyn ges leue hunt thys fox in the chyrche for I gather by certayne coniectures that he is

there. For as it is a good coniecture yf a man be in a wood and see a great hole in the grounde to thinke that theyr haunteth or hath haunted a fox, and yf there be, by thys hole many peces of lambes skynnes, many lābes bones and goo swynges ād chekēs fethers. That at that present tyme there is a fox hauntynge that hole, so I thynke that yf, I cōiecture that there is a Rompshe fox in the chyrche, I shall not cōiecture a misse, for I sawe when I was in Englonde in a certayne chyrche a great hole in the hygh aultare which I coulde not tell for what purpose the gentle men of the chyrche haue ordened it except it be to hyde theyr father the fox in, when he is persewed after, and by thys hole I sawe a great sort of lambes bones about the aultare. I sawe certen prestes that were all most laden with lambe skynnes, and wyth tayles and peces of other beastes skinnes also. I sawe also myche gold and syluer about the fox hole. Whiche thynge made me meruell the lesse whē I heard afterward that the prestes so manfully maynteyned the fox. Therfore I thynke verely that the fox is in that hole, and I dout not but that I shall ether finde hym in the bisshoppes myters or ellis in this hole or perchance in bothe. After that I haue founde out thys rauenynge and mālkillynge fox I trust (most victorious prince) that ye will folowe kynge Salo

mon in ponyſſhyng of hym, kyng Salomon
toke Joab a murderer the capitayne of his fa
thers warres, frō the altare and put hym to
death and ſuffered not the ſanctuary to ſaue
hym. So I truſt that if thys for be found euē
on the hye altare vnder the chalice in as my-
che as he is a murderer that ye will not ſuffer
him to haue any ſanctuary or place of refuge
and ſuccour there. But now let vs begin this
forſayde huntynge.

Yoo ye lordly biſhoppes ād ye Cleā kyng-
red gētle men of the clergy, is not the for of
Rome other wyſe called Papa among yow?
yf ye ſay that there is none ſuch amōge yow,
wher is the for the pope whiche had wont to
be among yow, ye can not deny but that he
was once among yow, tell me where is he
now? If ye ſay that he is dryuen out of En-
glond, I will not beleue yow for I ſaw blode
lately of hys ſheddyng in London ſtretes, I
ſawe lately many peces of ſkinnes about the
hie altare and in the quere, I here daply both
men and womē complaynyng that by thys
beaſtis meanes there chyldrē and frēdes are
put to dethe, wherfore I reken for all your
ſaynge, that he is not dryuē out of the realme
but that ye haue decepued the kyng, whych
cōmanded yow to dryue hym out of the real-
me, and that ye haue chāged and ſcraped out
hys name and ſo kepe hym ſtyll. If ye thynk

that thys be not true, tell me what was that
foxes name in Englysh that ye banysshed,
was it the Pope? Ye can not deny but he that
ye shuld haue banysshed was called ye Pope. the
If I fynde not that same Pope styll amonge
yow, that the kynge commaunded yow to
banysshe out of Englonde, I shall gyue yow
lene to call me the falsest man that euer spake
wyth tonge. ffyrst to begyn with all what
was the pope, that the kyng cõmanded yow
to dryue out of Englond: whether was it the
Popes person, or the Popes purse that wõt
to receyue ouer monye in England, or was it our
the Popes doctryne, whyche beyde al other
deuelysh decrees holdeth the falsely vsurped
power ouer all kynges and kyngedomes?
If ye saye, that the Pope whych the kynge
commanded yow to dryue out of Englande
was the Popes person, hys flesh blonde and
bones, depositis mitris, my lordes ye lye. ffor
what neded the kynge to set men to dryue
that mãnes person out of his realme, that ne
uer came in it? If ye say that the Pope, which
the kynge commanded yow to dryue out of
Englande, was the Popes purse alone, I
thynke that ye haue so banysshed the Pope
as certayn vndersherpues and balyues, take
theues, and cast them into pryson. Whych yf
they catche a sely pore theefe that hath but sto
len an old nagge not worth neynetene pẽce,

caſt hym in prſon, and lade hym wyth Irons and make hym be hanged. But yf they take a luſty theſe, and lykely to bryng them moo prayes, with a budget or two, or with a good purſe, they take hys purſe awaye from hym, and hys budgettes, and ſende hym forthe to ſteale agayne, and do hym no more harme but that they take hys purſe from hym. And yf any man ſaye to them, where is the tall fellowe that ye toke yeſterday, they anſwere: we toke him but of ſuſpycyō, he is ſuche a Lordes ſeruant, and therfore we durſt holde hym no longer. Haue ye not after thys maner dryuē awaye the pope? tell me, I praye you. If ye ſaye that the popes purſe was the pope that the Kynge commanded now to dryue out of Englonde, or his name alone, ye ſklandre the Kynge, and make hym be euell ſpoken of in all other Realmes. And yf ye ſaye theſe wordes, the pope that the Kynge cōmanded vs to preache agaynſt, ād to dryue out of Englōd, is no thinge elles but his name alone, and his botomles beggyng bagges, all they that haue reade the Kynges actes wyll ſaye that ye be falſe lyers. Then the pope that the Kyng cōmaunded now to dryue out of Englond, was not the popes perſone, whych neuer came in to Englond, nether hys name alone, nether hys purſe alone, and the Kynge commanded the pope to be dryuen owte of Englond, whe-

ther was it the popes doctryne and learnyng or no, that the kynge cōmanded yow to dryue owte of Engloud? If it be not hys learnynge what other thynge can it be? If ye saye, that it was not the popes learnynge and ordynā-ces, ye runne in daunger of treason, for in sayenge so, ye saye that the kynge wolde not haue the popes false vsurped power bannyssh-ed owte of the realme, whyche amonge all other denelysh doctryne and ordynaunces of the pope, is one pestylēt poppysh ordynaunce. Ye be very lothe to graunt that the popes doctryne and tradytyōs was the pope that the kynge commaunded yow to dryue owte of Englonde. Howbeit ye must ether grant that or elles saye that the kynge commaunded not at all the pope to be dryuen owte of Englōd. For what other thynge is there left to be the pope that the kynge cōmanded yow to dryue owte of Englonde, sauynge hys doctryne? seinge it was not hys persone, nether hys purse alone. Then must nedes the pope, that the kynge commaunded yow to dryue owt of Englonde, be the popes doctryne and tradytyons. Ye nede not to be ashamed to call the popes doctryne the pope. For it is a receyued maner of speakynge in these dayes amonge scolers and hath bene receyued of longtyme bothe of the heathen wryters and of the holy wryters, to call a mānes doctryne or boke by

the name of hym that made it. If ye are a scoler of Cambrydge what is red in the Philosophy scoles, he wil answere, Aristotel. If ye are what is red in the humanite scoles he will answer and say Terence, meanyng bi Aristotel and Terence the doctryne and bokes whiche Aristotel and Terence made. The prophane wryters haue a prouerbe, he hath not tolde Esope: wher by they mean not Esopes body but hys doctrine and hys fables, whiche he made. Abraham in the .xvi. of Luk sayeth vnto the riche glottē concernyng hys brethern, they haue Moses and the Prophetes, and in the .ix. of the actes Luk sayeth that the gelded man, rede Esaye the prophete. In which places Moses and the prophetes signify the doctrine that Moses and the Prophetes taught. So then as Terences boke is lawfully called Terēce, as Aristoteles doctrine is called Aristotel, and Moses doctrine is called Moses, and the prophetes doctrine is lawfully called the Prophetes, so are the popes traditiōs and doctrine lawfully called the Pope, euen that Pope that the kyng commanded now to dryue out of his realme. Then haue we gotten of now at lengyth that the Pope which the king cōmanded now to dryue out of hys realme is the Popes traditiōs and doctrine. Thys once grāted I reson thus. Whoso euer holdeth still and mayntayneth the popes

doctrine ād tradicious, holdeth still ād mayn-
teyneth the Pope, but ye bisshoppes hold still
ād mayntayne the popes traditiōs and doctri
ne therfore ye hold still ād mayntayne the Po
pe. If ye deny that ye hold still the popes doc
trine and tradiciōs. I will proue it after thys
maner folowyng.

i. Ye holde still the creppynge of the crosse,
the worshyppyng of the ymage of Christ, cal
led the Crucifix, and the worshipping of yma
ges is pope Gregorpes doctrpne as fasciculus
tēporum sayeth in thes wordes. cōcilium
generale fit in vrbe anno primo Gregorij ter
tij contra hereticos, in quo ymaginum sancto
rum veneratio approbatur and contradicto-
res excōmunicantur. Theyr was a consell in
Rome the first yere of Gregory the thyrd
wher in the worshipppng of sayntes ymages
was allo wed, and the a gaynsayers were ex-
comunicate and cast out of the chirche.

ij. Ye hold still coniurpng of water and salt
to dryue deuelles away to heale all sikneſſes,
and to be helth of both body and soule to all
them that receyue it. And thys ordened Alex
ander the fyrst of that name.

iij. Ye hold still hallowyng of chirches and
of vestementes and that a prest may not say
masse but in a hallowed place with out a su-
peraltare, and thys ordened felix the first Po
pe of that name.

iiij. We hold still that a preste may receyue the sacramēt of Christes body ād bloude for a layemā, and that the laye mānes sinnes maye be taken awaye by the prestes receyuyng for hym, and that the prestes receyuynge maye helpe the soules departed and punches them forgyueues also of synnes, and that ordened Pelagius.

v We holde still the receyuynge of the sacramēt for kye that haue the long soght, for horse that haue the farcye, for sycke calues, for scabbed shepe, for meselde swyne, ād for mad dogges, for ye holde in youre helly missal vn put out and vnpreached agaynst. Missam pro mortalitate animalium. A masse for deathe of beastes and cattell, If the masse be the receauynge of Christes body and bloud, then for dogges that are syck for sycke calues ād rottē shepe, ye holde still the receynynge of christes body ād bloude that these beastes shulde not dye. If to receyue the sacrament in the remembrance of scabbed shepe or messeled swyne that Christe ordened to be receyued in the remembrance of hys holy passyon, be not Antechristes and the popes doctryne say ye who se doctryne is it and who put it in to youre missall, and why haue ye not scraped that out as wel as the popes name.

vi. We holde styll that the masse or the receyuynge of the sacramēt is profytable for a kye-

bed or a mould hele, for the frēche pox, for the goute in the to, ād also for a wincheſter goose: for it is ſtyll in the miſſal vnput out and vnpreched agaynſt, Miſſa Raphaelis Archangeli pro omnibus infirmitatibus, A maſſe of Raphael the Archangell, for all dyſeaſes and ſyckeneſſes: thē ſeing that thys is not put out of youre bokes, ye holde it ſtyll, for the dyſeaſes aboue reherſed. If thys be not a myſuſing of the ſacrament, and the doctryne of the pope, ſaye ye whoſe doctryne is thys: for it is none of Chriſtes nether hys Apoſtles.

bij We hold ſtil that by the maſſe or receyuyng of the ſacrament we can delyuer damned ſoules out of hell, and rayſe men frō dethe to lyfe. If ye thynke that I lye, rede what is wrytē in Gregories trētale, in your maſſe boke whych ye ſay is better correct and hath fewer fautes then the Bible, in theſe wordes: Libera animam famuli tui de manibus demonum. Deliuer thy ſeruātes ſoule frō the handes of the deuelles. Juſtorum anime in manu dei ſunt. The ſoules of righteous men are in the hādes of god, and ſo ye go about to fynge out of the deuelles hādes damned ſoules for none after this lyfe are in the deuelles hādes but damned ſoules. It is alſo wryten in your dirige maſſe, wyth ye mayntayne ſo ernestly wyth fyre, ſwerde, rope, gallowes and

kagot, and it is song in euery dirige masse after the gospel. Domine Jesu Christe etc. Fac eas domine trãsire de morte ad vitã. Lorde Jesu Christe make the soules to passouer from deathe to lyfe. These are the wordes of the masse. Now must lyfe and dethe betokẽ ether saluation and damnation or elles dethe must signifye the temporall dethe of the body, and lyfe, the lyfe of the body. If that deth and lyfe be takẽ as they stande without a figure: thẽ ye meane that ye can rapse mẽ frõ deth to lyfe (o conuynge coniurers) If ye vnderstande the wordes figuratly, then ye meane that by the masse ye can delyuer soules from their dethe (whych is damnatiõ) to lyfe, that is, to their saluation. This syng ye in euery dirige masse, and ether ye beleue this that ye synge or ye beleue it not, If ye beleue it not, ye do euell to make men be slayne for spekinge agaynst it that ye beleue not your selues, If ye belene it, when ye make me an answere, tel me whether is it the deth of the body or of the soule, that ye despre God to delyuer the soules from, and how many soules haue ye delyuered from the handes of the deuell, and how many haue ye rapsed from deth to lyfe. If thys doctrine be not Gregory the popes doctryne say ye whose it is.

viij. We holde styll that the myxture and myngelynge together of bothe the partes of

the ſacrament may deſerue forgiuenes of ſinnes and purches helth of body and ſoule. For ye ſaye in your maſſe dayly thes wordes. Hec ſacro ſancta cõmictio corporis et ſanguinis domini noſtri Jeſu Chriſti, mihi omnibus que ſumentibus ſit ſalus mẽtis et corporis ad promerendã vitã eternã. That is to ſay, thys holy mynglyng together of the body ãd blode of our lord Jeſu Chriſte, be vnto me and to all them that receyue it, helthe of body and ſoule to deſerue euerlaſtyng lyfe. If thys were not impoſſible, then neded no preſte nor byſſhop go to the deuel, though they were neuer ſo great murderers and whoremongers. For anon after that they had done the miſchefe they might ſtreyght wayes mixe to gither both the partes of the ſacrament and deſerue therby forgyuenes of yesternyghtes adultry ãd of this dayes murder, but for all theyr myxtyng and mengling if they breake the cõmandmẽt of god, they muſt as well go to the deuell as other, For god regardeth not one man more then an other, as the Pope dothe, which ſayeth that all men that eate of that for ſayd mixture ſhall deſerue forgyuenes of ſinnes ãd yet like a partial fellowe ſuffereth this myxture whyche is bothe the kyndes of the ſacrament only to begyuen vnto prieſtes, for he wyll let laymen haue but the one halfe of it, he carethe (belyk) not very myche for lay-

men that wyll not suffer them to cum by thys meane vnto health of body ād soule ād to for gyuenes of synne. This is the doctryne of Antechrist and yf the pope be Antechriste it is the popes doctryne.

ix. We holde still the collectes of the masse whyche pope Gelasius made.

x. We holde still the matynes and houres and euensonge of the virgyn Mary and that the psalmes whyche were made onelye in the honor of the creator, shulde be songe and sayd in the honor of a creature that is the virgyn Mary and thys ordened pope Vrbane the seconde.

xi. We holde still that from septuagesime to Ester a man may not prayse god in Hebrue but in Latin in the chyrche, for ye forbyde that Allelupa shulde be songe that tyme, but laus tibi domine ād thys ordeyned pope Alexander the seconde.

xij. We holde still the secretes of the masse whyche are open treason agaynst god and thys ordened pope Gregory.

xiij. We holde styll the Canon of the masse whyche ordened pope Gregory.

xiiij. We mixe water and wyne to gether still and that ordened pope Alexander.

xv We holde still thys custome in paules that laye men may not cum in to the quere at masse tyme for feare, belike, that whē ye glut

tens ſaye: accipite et comedite, take ye and eate ye, they ſhuld take it that is offered them and thys ordened pope Leo the.iiij.of that name. Nowe ſeynge that there are ſo many ordinances and traditions of the pope in the maſſe, I reporte me vnto powe, that be indifferent men, and be no biſhoppes ſonnes, or no biſſhoppes bondmē, by fyndynge of pour chylderne, whether I haue iuſte occaſiō to ſeke the for at the aultare or no.

xvi. We holde ſtil the maſſe in Latin and ſynge al ſernice, and Chriſten, and aſſople in the olde popes mother tonge and that ordened Joan Portuenſis.

xvy. We take the one halfe of the ſacrament from all them that are no preſtes and that ordened the Pope and hys garde, at conſtance.

xvij. We holde ſtill the hallowynge of the font whyche is all full of abhompnable blaſphemes contrarie to the worde of god and that ordened Antechriſte.

xix. We holde ſtyll that a preſte (thoughe he haue the frenche pore or the cancre in hys mouthe) muſt ſpytte in to a ponge chyldes mouthe or elſe that he can not be baptyzed, or chriſtened.

xx We holde ſtyll the embrynge dayes whiche Urbanus made as ſumme writers holde, ād other wryte that it was Pope Calixtus.

xxi. We hold still lent and that made Telesphorus and Montanus the heretyke whiche fyrst taught that Mariage shuld be vndone.

xxij. We shold still the fastyng of the saterday and that made Innocentius the fyrst pope of that name.

xxiij. We hold styll that a preest can not make an vnlawfull vowe, and that no other mã can make an vnadvised vowe after. xxi. yere of hys age and that no vowe made after. xxi. May be broken saue the vowe of obedience and of wilfull pouerty, thys made pe, and pe and the pope are all one.

xxiiij. We hold still stewes that the deuel may be worshypped therin, and condemne mariage of preestes withe dethe, this also is the popes worke.

xxv. We forbid still all lay men to mary the halfe of the hole yeare saue two wekes and hold all the miniſtres of the chyrche from mariage all theyr lyfe tyme, for pe wyll suffer no man to be a subdecon or a decon or a preste except he forsweare mariage fyrst, and so pe cõpell men to be votaries in as miche as theyr must nedes be mynistres, ād pe recepue none except pe make thē forsweare mariage. This was ordened by Gregory the seuenth, and by the consel holden at mence in Germany.

xxvi. We hold still that it is a greater offence for a preste or a votari to Mary then

yf the preeste shuld haue defyled all the mennes wyues in hys parysshe, or the votary shuld haue defloured all the virgines in the citie where he dwelleth. ffor that offence that ye thynke greater, ye ponysshe wythe a greater ponishement. But ye ponysshe the mariage of these for sayd persones wyth death at the fyrst, and whordō and aduoutrye of the same persones but wyth losse of one parte of theyr goodes, at the fyrst tyme, and wyth an other parte at the seconde tyme, and the thyrd tyme wyth the losse of the remnant of the goodes and wyth perpetuall pryssonnēt. Therfore ye reken that it is lesse synne for a preest to lye thre tymes wyth hys neghbours wyfe or for a votarye to lye thrise wyth hys brothers doughter then once to mary. Where as it was fyrst in acted that the whordome, aduoutrye and mariage of preestes and votaries shuld be ponysshed all elyke wyth deathe, ye obteyned a moderatiō for the ponishment of the whordō of preestes, decones and votaries, that they shuld not be slayne yf they were taken in whordō or aduoutrye. But ye let mariage of preestes stand still to be ponysshed wyth deathe, and made no labour at all to obteyne any release or mitigation of the ponysshmēt, for the mariage of votaries, preestes and decones. But that was not gretly to be mervueled at, seyng that ye

neuer intended to Mary as all they do that are louers of whores cānot abyde that wyues shuld be gyuen vnto them. But yf that ye had intended no more to be aduouterers and whorehunters, then ye purposed to be maried prestes, ye wolde no more haue sought a release for the ponyshmēt of wyueles who rehuntyng prestes, then ye sought a remedy and a release for the ponyshmēt of chast, and maried prestes. But ye laboured for no release at all for chaste maried prestes, therfore ye neuer intended to be suche. But wanton wyueles and wanderynge bores, bucks and bulles, or ellis it folowyth that ye intended more to be aduouterers then to be maryed men. To make the mater more clere I will put yowe an example. There is in southfolke a gentleman that hathe two warrenes one of conies, and an other of hares, and it is made felonye as well to steale hares as conies, there is a ponge man whyche commeth vnto the owner of bothe the warrens and sayeth vnto hym, I knowe that it is felony to stele a cony on the nyght, I praye yowe that yf I be taken in stealynge of a cony that ye will not take me as a felon but be content wythe the thyrde parte of all my goodes for the harme that I haue done. The seconde tyme that I am taken, let an other parte of my goodes satis-

fice for the faute. If I be the thyrd tyme take take all the reste of my goodes for amendes and put me in perpetuall pryson. Thys yōge man knoweth that yf he be take in stealynge of an hare in the nyght owte of thys gentle mannes warren that he shall be hanged, and yet he despreth no forgyuenes yf he be taken in stealynge of an hare. Now let in different men iudge whether thys man intendeth more to steale hares or conies. It is very lykely that he intendeth to steale conies and not hares. For yf he had as myche intēded to steale hares as conies, he wolde as well haue asked a releasse for the punyshmēt dew for stealing of hares, as he asked a releasse for the punyshmente for stealynge of conies, And so ye my lordes, God sende yow grace, ether ye intended to be aduouterers, or that ye coulde not chose but fall into aduoutrye, or elles what neded yow to seke a remedye afore hande for a syckneesse that was to come afterwarde that ye coulde auoyde, yf ye had not intended of a set purpose to be syche, ye saye that ye haue all the gyfte of chastite, therfore ye neade not to be aduouterers, except ye wyll. Then seinge that all ye that are shauen in the crownes haue the gyfte of chastyte, and nede not to be aduouterers except ye lyste, and not wythstandyng purches

a releſe afore hande for aduoutrie, it folowyth that ether ye wyll or intende to be aduouterers, except ye ſay that ye haue not the gyft of chaſtyte, or that ye can not chose but fall in to aduoutry. If ye haue not the gyft of chaſtyte and cannot chose but be aduouterers with out matrimony, what abominable tyrannes and deuelles ar ye that cõppell one an other to promiſe god it that ye knowe ye cãnot per forme? The ſum of it that is ſayd is thys. No wyſe man ſekethe a fore hande a remedye for hym ſelf for a deathe bringyng dyſeaſe except he thynke that he can not auoyd or eſchew the dyſeaſe, or intẽd to aduẽture to be ſicke in that diſeaſe for the obteynyng of ſumme thyng that he loueth. Ye gentle men of the clergy, ye are wyſe men, therfore ye ſeke no remedye afore hand for a dethe bryngyng diſeaſe, except ether ye know that ye cãnot auoyd it, or intẽd to aduẽture to be ſicke in it for the obteynig of ſome thing that ye loue. Aduoutry .iiij. yeares a go yf that ye ſhuld haue fallẽ into it, ſhulde haue bene vnto yow a death bryngyng dyſeaſe. And ye prepared a remedy afor hãde for it (ſcilicet to gyue the third part of your goodes yf ye had bene takẽ wyth it) ther fore ye ether knew that ye could not auoyd the ſyckenes of aduoutry, or intended to aduẽture to be ſycke in the ſyknes of aduoutry for the obteynyng of your fleſhly pleaſure, whych ye loue beter

then honest matrymonyall chastyte. Answere to thys reason when ye haue leysure. To be shorte ye haue brought the mater so to passe that it is death at the fyrste, for a man to saye that a preest maye marye, and no dethe for a preste to cõmit and do aduoutry seuẽ thowsand tymes. If this be not the popes doctryne saye ye whose it is: I know that it is none of Christes nether hys Apostles.

xxbiij. Ye holde styll that there are moo sauyours and bryngers to heauẽ then Christe alone, for besyde owre owne workes ye saye that the merytes of the bryght Mary and of saynt Petronyll, and of all sayntes may saue vs, ād bryng vs to heauẽ, on saynt Marpes daye ye synge: sancte Marie merita perduc ant nos ad regna celestia, The merytes of saynt Marye bryng vs to the euerlastynge kyngedome. And on saynt Petronilles daye ye saye in poure masse, Per merita beate Petronille, presentis vite subsidium, et future felicitatem concede, Graunt vs by the merytes or deseruynges of saynt Petronill the helpe of thys present lyfe, and the felycyte or happynes of the lyfe for to come. Ye synge on all halowes daye: Sanctorum meritis mereamur gaudia lucis, We praye God that we maye wynne or deserue the Joyes of lyfe by the deseruynge of all sayntes. Thys doctryne is of Antichristes makyng, for it is contrary to the

doctrine of Christe whiche sayethe I am the doze, and no man cummeth vnto the father but by me. Thē pf it be true that the pope is Antechrist thys is the popes doctrine.

xviij. We holde still masses in the remēbrāce of sayntes. And that made Gregori and felix

We holde still vestmentes and copes, incense, and altares, organes and dyscant in the chyrche whiche pope Steuen, pope Leo, and pope Vitilianus made, we holde inkynyte other ordinances mo of the popes makynge whiche it were to lōge here to rehearce, But if we say that the popes haue not made these ceremonies and constytutyons, I will proue powe lyers by the autorite of all these, writers whose names folowe her after. Albertus magnus, Blondus, Beda, Baptista, Platina, Marcus, Antonius, Sabellicus, Raphael, Volateranus, and Polydorus Virgilius, All these saye that popes haue ordened these ordynāces and ceremonies. Now I thynke we can not deny but that we holde ordinances, cōstitutions and ceremonyes whyche the pope hathe taught and made.

xix. We holde still the Canon lawe whiche is called in latin Jus Pōtificium, that is to say the Popes lawe. We holde styll the Clementines the popes decrees, and hys decretal epistles, and by this Canon lawe by these popishe decretalles and decrees, all maters euen vn-

to thys houre are determined and iudged in pour spyrytual courtes, by thes lawes men ar iudged to be heretikes and votaries whiche are none by the word of god. That these decrees and lawes are of the popes makynge, let the moste vnshamefaced of powall denye it yf he dare and let the best lerned of powe proue the cõtrari if he can. Then wylle I go forwarde withe myne argumente. They that holde stylle the popes doctrine holde stylle the pope, ye holde stylle the popes doctrine whilse ye holde still hys ordynauces and hys lawe Therfore ye holde stylle the pope, euẽ that pope that the kynge commanded powe to preache agaynste and to dryue oute of Englonde. Nowe I reporte me vnto powe that are lordes of the temperalty and to powe burgesses of the parlyamẽt, whether I haue founde out the fox in the chyrch or no. If he be fonde out it is pour dewty ãd al theyr dewtyes, that loue god and the kynge to folowe after hym to ratche hym, and to dryue hym out of thys realme. But lest ye shulde go by hym ãd know hym not frome a tame beaste he is couered withe these two tame beastes skynnes sumtyme withe the lawe of the chirche and other whyles withe the kynges ceremonies (for so call the bisshoppes of Englonde, the popes Canon lawe, and the ceremonyes whyche the pope hathe made I be-

seche pow noble men that haue bene brought vp in huntynge, and are none of the foxes fauourers help at this tyme to catch this fox, ād I shall once let pow haue a syght of hym, and shal let, pow se, how that they that weare the same marke in their crownes that he wereth, do defend him, ād hold him styll in the chirch.

What saye ye gentle men of the clergy, to this forsayd argumēt, whosoeuer holdeth still the popes doctryne, holdeth still the pope: but ye holde styll the popes doctryne, whyle ye hold styll the popes Canō law, the popes decretalles ād decrees, and the ordynāces aboue rehersed that the pope made, therfore ye hold styll the pope. What answere ye to this: whosoeuer holdeth styll the Popes doctryne, holdeth styll the pope? If ye graunte thys, what saye ye to thys: But ye holde styll the popes doctryne whylse, ye hold styll his canō lawe, and hys ordynances. If ye answere and saye: We hold not styll the Popes canon lawe, for we saye that the lawe that ye call the popes Canon lawe is the lawe of the chyrche, and so we take it, and vse it. If ye saye then that the canō lawe is the lawe of the chyrch (so dyd doctor Glyn call it in Cambrydge) enery man may well se how that ye couer the fox with a tame beastes skyn. Then when ye saye that the Canon lawe is the lawe of the chyrche, answere of what chyrche is the Canon lawe, the

lawe of? Is it the lawe of the chyrche of Englond? If ye saye that it is the lawe of the chyrche of Englonde, then thys folowyth of your sayenge: The Popes chyrche of Rome is gouerned wyth the ordynāces aboue rehersed, and the Canon lawe is the lawe of the Popes chyrche, euen at this houre, then yf the Canon lawe be the lawe of the chyrche of Englond, the popes chyrche ād the Englysh chyrch are all one concernynge theyr ceremonyes and lawe, and then in what thynge dothey differ? Then yf the chyrche of Rome be a poppyshe chyrche, because it is ruled by the popes Canō lawe and by hys ordynances, then muste the chyrche of Englonde also be a poppyshe chyrche, when as it is gouerned by the same selfe lawe and ordynāces whyche make the chyrch of Rome a poppish chyrche. But the pope is the heade of euery poppyshe chyrche, and by youre sayenge the chyrche of Englonde is a poppyshe chyrche, therfore the pope by powre sayēg is the heade of the chyrch of Englond.

Nowe seinge that these inconuenīces folowe of sayēg that the Canō lawe is the lawe of the chyrche of Englond, saye no more that the Canon lawe is the lawe of the chyrche of Englond, but of the chyrche of Rome, for the lawe of Christes chyrch, of whych Englōd in one parte is, is the new testamēt and the old, that is to wyt the doctryne that the prophetes

the Apostles and Christ taught and not the Canō lawe wyth the decrees, decretalles and the ordynances whyche popes of Rome haue made. But yf Doctor Glyn Commyssary of Cambrydge wyth hys other canonystycall Canaanites wyll for all the inconuenyences aboue reherced, hold styll that the Canō lawe wyth the decrees and decretalles are the lawe of the chyrche of Englonde, let them answere to a questyon or two, that I wyll propounde: Whether was the chyrche before the lawe of the chyrche, or the lawe of the chyrche, before the chyrche: yf ye saye that the chyrch was before the lawe of the chyrche was, then was there a tyme when the chyrche was lawles, But that is an inconuenięce, therfore ye can not saye so, ye must therfore saye that ether the lawe of the chyrche was made before the chyrche, or at the fyrst tyme that the chyrche was. It foloweth then that when and whersoeuer the moste perfyte chyrche was, that there was the moste perfyt lawe of the chyrche. But in Christes and the Apostles tyme and in the tymes of the holy martyres was the moste perfit chyrch, therfore then was the perfytest lawe of the chyrch, then the lawe of Christes chyrche was in the Apostles tyme all redy made and so perfit that no mā could make any thynge more perfyte. But the Canon lawe was not yet made in the Apostles

tyme, therfore the Canon lawe was not the lawe of Christes Chyrche in the tyme of the Apostles. The worde of God, whyche is the lawe of the chyrch lasteth for euer, and is not chãged, so that the chyrche of Christ at all tymes hath none nother lawe but Cristes word. Ye saye that the Canõ lawe is the lawe of the chyrche of Englõd, therfore ye saye that the chyrch of Englõd is none of Christes chyrch, inasmyche as ye saye that the lawe of the chyrche of Englõd is an other lawe then was the lawe of the chyrch of Christ ãd the Apostles tyme whych was the true Christẽ chyrch. But yf ye maisters cõmunemissaries, wyl nedes call styll the Canon lawe the lawe of the chyrche, what meane ye by the chyrche? whether meane ye the congregatiõ of all thẽ that are chosen to be saued or no? yf ye meane so, ye lie, for many that are in heuẽ neuer knewe the Canon lawe, yf ye meane by the chyrche the Prophetes and Apostles, ye ye, for the Canõ lawe was neuer of theyr makyng: yf ye meane by the chyrche, the pope and them that are sworne to hym, it is true that the Canõ lawe is the lawe of the chyrche. Wyll ye nowe communemissaries that the lawe of the chyrche, that is of the pope and his shauelynges shall be holdẽ styll in Englõd: yf ye wyll so then I nede to reason no more to proue that ye hold styll the pope in Englõd. If the chyrch signify

a nother sorte of men then I haue made mention of, tell me in pour answere to these my questions, who made the Canon lawe of the popes of Rome haue not made it? Then this solutyon wyll not serue, that the canon lawe, is the lawe of the chirche, seing that it can not be the lawe of any chyrche but of a popysshe chyrche for it is of the popes makynge. But yf it were granted that the canon lawe were the lawe of the chyrche, yet ye can not deny but the traditions ordinances and ceremonies before rehersed are of the popes makynge. Then thys argument standeth vnsoluted, whosoeuer holdeth styll the popes doctryne holdeth styll the pope. But ye hold styll the popes doctryne, ergo ye hold still the pope. If ye answere we take them not as the popes ceremonyes and ordinances all thoughe we knowe that the pope hath taught them and made them, but as the kynges ceremonyes and ordinances, for the kyng hath commanded in a certayn proclamation that no man shuld from the tyme of that proclamation be so hardy as to call the ceremonyes and ordinances that were in the chyrche of Englond at that tyme, the popes ordinances and ceremonies but the kynges ceremonies and ordinances, all though it were out of all dout that the pope had made them and taught them. But nowe ye gentle men of the

shoppes pretend to hate the pope and yet loue so well hys workes and hys dedes that in all thynges ye folowe hym, as nere as is possible one man to folowe an other. The pope shaueth hys head broder then the commun sort of prestes do and hath a distyncte kynde of aparel from all other Christen men also, and will be rekened hygher then hys other brethrē that are ministers of the word of god whiche maketh all the apostles of lyke autorite and not one aboue an other, ād so do ye.

The pope forbyddeth to eate flesshe many tymes in the yeare as in lent and on the frydayes and yet selleth licens for money to eate at all tymes, and so do ye.

The pope will that the Canon lawe and the ceremonyes be had in great reputation and not to be put fourthe of the chyrche thoughe they hynder the preachynge of goddes word ād the prayēge wyth hart ād spyryte whiche are the true and ryght seruice of god, ād so do ye, ād leaste the pope shulde haue any peculiare and seuerall bugodlye property to differ hy from the Apostles of Christ that ye shulde not haue, the pope willeth and cōmandeth in all places where he hath dompnacion that all Psalmes and all masses shall be sayde and songe in hys olde mothers Latin tonge thoughe the people vnderstāde neuer one worde of the Latyn tonge, yet thys

doth he in a token that the people hearynge the Rompshe tonge, whiche is Latin, shulde knowledge them selues to be vnder the see of Rome, pe Lhysten in the popes tonge and harp in the popes mother tonge and synge all the Psalmes that are songe, in the popes mother touge, and command straytely that all the thynges aboue rehersed shall be sayd, songe and done in no other tonge but in the popes mother tonge which is the Latyn tonge, in a token that pe swarue not awaye frō the pope of Rome. The Jewes whiche wolde neuer knowledge the pope to be theyr heade synge theyr serupce and Psalmes in Hebrue. The Grekes which haue of longe tyme departed from the pope synge theyr seruice in theyr owne mother Greke tonge, the Bohemyans which fell louge ago from the pope, haue forsaken the popes mother tonge and synge all the seruice in there owne tonge. The Germanyes which of late lefte the pope, left also the popes tonge and nowe synge all seruice and Psalmes in there owne dowrhe tonge and so all contres whiche forsake the pope in very dede and cruelstye, forsake the popes ordināces and the popes Rompshe tonge, as touchynge synginge Psalmes masse ād seruice therin. But pe bisshoppes of Englond pe alone amonge all other nations that forsake the pope hold still the popes ordi

nances and the ſeruice in the Latin tonge. Ye thynke, belyke, that ye are wiſer thē all other nations. Howe beit I ſhall proue that ye do clene contrary to the worde of god in ſyngyn ge the ſeruice in a tonge that the people doth not vnderſtonde. Saynt Paule in. xiiij. chapter of the former Epiſtel to the Corinthians doth allmoſt no other thynge then dyſalowe your ſyngynge and ſaynge in a ſtrange tonge in the chyrche that the people doth not vnderſtande. But yf ye requyre ſumme teſtimonies out of that chapter, heare what Paule ſayeth. He that ſpeaketh in a tonge (that is in a langage that the commune people vnderſtandeth not) ſpeaketh not vnto men but vnto god, for noman heareth hym (that is vnderſtandeth hym) but he ſpeaketh ſecret pryuites in the ſpyryte. But he that prophecieth (that is declareth and openeth the ſcripture) in a tonge that the people onderſtandeth, he ſpeaketh vnto men profyt for there ſoules, exhortacyon and comforte. He that ſpeaketh in a tonge profyteth hym ſelfe but he that prophetyeth byldeth the congregacyon. And a lytle farther in the ſame chapter. As oft as ye mete to gether, euery one of yowe haue his ſonge eihis doctrine, his tonge, hys reuelation, his interpretation, and let all thynges be done to the profyt of the congregacion, So ſaithe Paule: What profyt hath

the vnlearned man in hearynge the gospell red in the Latin tonge that he vnderstandeth not, be it neuer so trymly red or chanted: Euē as myche profit as a sicke man hathe of a physitpans bpll when the potecary redeth it ouer the sycke mannes heade in Latin ād mynistreth nothynge to the syke man that is contepned there in. Paul sayeth moreouer, wher any mā speaketh in a tōge (that is in a speche that the comune sort vnderstandeth not) let it be done bi two to gether at the vttermost. iij. ād that by course, and let one expounde or tel what it meaueth. But yf there be none that will interpret or expounde let hym holde hys peace and saye nothynge in the chirche, but let hym speake to hym selfe and to god. These are the wordes and commandement of God taught vs by hys holy Apostel sapnt Paule, wherby pour Latin masses and Latin euēsong es are vtterly condēned, seynge they are say de ād songe in a tonge that the chirche vnder stādeth not, and ye do not interpret and decla re it that is sayde in a tonge that the peple doth vnderstāde. Are there no more but thre at the vttermust in poules spekynge in tōges at once? If they be mo then thre, whether is the cōmandmēt of god gyuē by sapnt Paule brokē or no? I praye powe what meane ye, ye saye in Latin to the laye peple that ye knowe well vnderstandeth no Latin at all, dominus

vobiſcum, oráte pro me fratres, et Ite miſſa eſt. Ether pe ſaye theſe wordes to god or to all the peple, yf pe ſay thē to god, then pe bid god, be with god, ād that is wpſelp done, wpt telp wel, or yf pe ſaye them to the laye peple ether pe ſpeke to thē thatthey ſhuld not know what pe meane, why do pow ſpeake Latin to thē that pe knowe can vnderſtand none, yf pe ſpeake Latin to thē becauſe they ſhulde not vnderſtande powe, holde pour tonges, and ſpeake nothynge at all, and then haue pe goten pour purpoſe, for then they ſhall not wytte what pe meane, and yf pe holde pour tonges pe ſhall not ſpende in vayne ſo myche lyppe labour as pe do. Anſwere me to thys before pe call me heretyke and when pe haue once made a reaſonable anſwere ād confuted and ouercome my reaſons, yf I ſtād ſtyfly in my opinions and gyue me not ouer to powe, thē ſpare not but call me heretyke as oft as pe will, but yf pe cā not ouercome theſe reaſons, which yf they were not of god myght be eaſely ouercome and therfore wil not anſwere, grant (by holdynge of pour peace) that pe are ouercome, and gyue ouer pour holde and ſaye: peccauimus cum patribus noſtris, we haue done amiſſe wyth our fathers. More of thys ſhall pe heare here after. Howe happeneth thys that nether pe will rede the ſcripture in the Engliſhe tonge pour ſelues to the

laye people, nether will ye suffer thē that can rede the scripture to rede it for theyr soules helth, and great comforte of other that heare it red: It is with out all strife and owt of all dout, that ye loue not Christe and wolde that all the laye men were blynde and had no knowledge of scripture no more thē they had yr. peare ago that ye myght playe your olde practises, and haue no man to loke on, to correct yowe. Euen as a whoremonger when he seeth a fayre woman and wolde haue hys pleasure of hyr, wolde that it were nyght ād that all other men were blynde tyll he had hys pleasure. When the newe testamentes cam in fyrst it was counted heresye to haue a newe testament and many haue bene cruelly handled for sellynge of newe testaments in Englysh, whiche thynge syger of cambrydge can testifye yf he will as not onelye a seynge but also a seynge witnes.

A noble canonist bought vp halfe a prynt of newe testamētes, and for the loue that he had to the maker of the testament, offered thē vp in a burnt sacrifice to please Vulcanus ād the pope wyth all, who at those dayes sat depely in hys consyence. Thys man lefte of burnynge of testamentes and other began to burne men, and as yet haue not made an ende. But after that the kynge of hys goodnesse that god gaue hym had once granted

that the new testamēt might be opēly bought and sold, and that euery man myght haue the newe testamēt, and rede it, ye bysshoppes for a great whyle, durst saye nothyng therto. Ye sayde as lytle to the haulynge of the hole Bible in Englysh, whych the kynge in the spyte of powre tethes brought in to the chyrch, that all men myght knowe theyr dewtyes, redyng of it, tyll that ye had confyrmed the popes doctrine wyth acte of parlyamēt, and had slayne and murdered the chefe mayntepners of the Bible next vnto the Kynge. Then ye beinge loth that powre actes shulde be tryed and examyned wyth the Bible, went about, and do so styll, to dryue the Bible owt of the chyrche agayne. Ye haue gyuen commandement that no man shall reade the Bible that any man maye heare hym rede, afterwardes ye commanded that no man shulde rede the Bible in seruyce tyme. And because men shulde learne to kepe powre commandemēt, that is, whyle ye rede in the quere the popes seruyce and the deuelles seruyce, that no man shulde reade the worde of God, ye of late murdered one porter in pryson, for no other cause but for readynge of the Bible, that other men shulde not be to bolde to rede it. Ye neuer put a man to deth yet for aduoutry or whoredome therfore ye reken it a greater offence to reade the Gospell of sayut Johan

in the ſeruyce, tyme and the wordes that Chriſte ſpake, then to lye wythe an whore. And to rede the wordes Dmelye Gregorij Pape, in the popes tonge that all the chyrche maye heare them, is rekened to be goddes ſeruyce and to rede the Goſpel of Jeſu Chriſt in the Englyſhe tonge that ſeuen or eyght may heare, is rekened of pow the deuelles ſeruice, for ye forbyd nothynge but it, that ye rekē is the deuelles ſeruice. It folowyth then that ye reken the pope God and Chriſte the deuell, for hym reken ye God whoſe wordes to rede and kepe ye reken is goddes ſeruice.

And hym reken ye the deuell or at leſte the ſon of the deuell, whoſe wordes to rede and to kepe ye reken the deuelles ſeruice and puniſhe men for the redynge of hys wordes, this folowyth of your dedes. And bycauſe euery man can not gather after thys maner, as oft as I ſe iuſt occaſion I ſhall let you and all Englond knowe of your hereſies and damnable opynyons and deuelyſh dedes that ye do ād intende to do, whyche thynge I wolde not do yf I knewe yow not for obſtynate wraſtlers agaynſt goddes holy word. If ye ſay, we wolde not vtterly haue the byble ſuppreſſed but we wolde haue it better trāſlated, what tyme wolde ye haue to correct it? perchance ſo many yeares as the kynges hyghnes ſhall lyue, and then after hys deth ye haue a good ho-

pe with the helpe of thē whose chylderne pe fynde, to holde it downe tyl that the prince come to perfit age, and then to pf pe can. ffor the bible is the breathe of goddes mouthe wyche pe haue red, shall kyll your father ante christ and yow. If pe say we wolde not haue the byble out of the chyrche agayne, but ouely we desyre that goddes seruyce shall not be hyndered by the layemennes redynge, well then what call pe goddes seruyce, pe wyll saye: I am sure, that all that is songe ād sayd in the quere is goddys seruyce, as though it that were red sayd or songe in the body of the chyrche were none of goddes seruice. Thys answere wyll I thus improue, the more part of it that is red in the chirche is no scripture, as are lyinge legēdes wyche are bigger thē the byble, sequences, colates conpurynges of water salt fyre and bowes, letany respondes ād suche other, whose redynge ād sayenge cā not be goddes seruyce, for Crist sayeth. Mat xv. they worshyp me in vayne that teache the commandmentes, and the learnynge of men, then seinge that the legēdes and the colates are made by men, and the clerkes in the quere in redynge them, teache them, it folowyth that they worshyp god in vayne, then is theyr seruyce vayne, goddes seruyce is not vayne seruyce, then the greater half of that wyche is red in the quere is none of goddes

ſeruice, that is to wyt the legendes colates coniurynges, ſecretes ſequences and ſuch other. Now the other parte of it that is red in the quere is pure ſcripture, of whoſe hearing laymē haue as myche profyt as alay and vnlerned man hath of the hearynge of a Latyn play or comedy. How beit I wyll proue that euen the moſt part of that ſcripture ſeynge that it is ſayd and ſonge contrary to goddes mynde, is none of goddes ſeruyce, in all them and in all other that ſay the ſcripture wythe theyr lippes and not wyth theyr hertes, that is, vnderſtande not what they ſynge and ſaye and lyft not theyr mindes vp to god, as do all they that ſyng latin ſeruice and vnderſtād no latyn, as the moſt parte of queriſters ſyngynge men and ſoule prieſtes and many body prieſtes alſo, commonly do, god commanded that the ſcripture ſhuld not be ſonge or ſayd in a ſtrange tōge except it were ſtrayght way exponded, that is not done, then is the ſcripture ſayd ād ſonge not after goddes mynd there for it is not goddes ſeruice ſo ſonge and ſayd. And that they that vnderſtand not latin worſhyp not god nor ſerue god wyth ſyngyng of the ſcripture in latin thus I proue it Johā. iiij. God is a ſpirite and they that worſhip hym muſt worſhip hym in ſpyrite and truthe, that is vnfaynedly wyth hert and mynde, ſo do not they that ſyng, they wot not what. Chriſt

also Mathew.xv.reproueth suche seruers ād worshippers whyche nether vnderstand nor marcke what they say, in these wordes, thys peple draweth nerehād me with theyr mouth and worshippe me wyth theyr lippes but the yr hart is farre from me. Now haue I proued that your seruice in the quere is not goddes seruice, but vayne lippelabour except it be song and sayde wyth hert and mynd as they do not whyche vnderstand not what they synge, except also it be scripture and songe and sayd after the ordinance of god. If it be goddes seruice to synge in the quere the Omelies of Popes, Legendes of sayntes, and suche verses Sancte Maries merites bryng vs to heuen and all in the latin tonge, then must it myche more be goddes seruice to rede in the body of the chirche, the text of the scripture whyche is better then the popes gloses, the actes of the Apostelles, and suche other textes of the scripture. No man cummeth to the father, but thorowe me, I am the waye the truthe and the lyfe. Then why forbyd ye thebetter for the worse? why forbyd ye lay men to rede the byble in your seruyce tyme seynge, the lay men maye haue myche more profyt of hearyuge of fyue wordes red in Englysh, that they vnderstad, then of v thousand wordes that they do not vnderstande?

be they neuer so fynely chopped champed or chanted: Paul sayeth: let all thynge be done to the edyfycatyon and profyt of the chyrche, but youre seruyce songe and sayde in the Latyn tonge, is not for the profyt of the chyrch, therfore it is a cõtrarye to the worde of God that ye shulde synge the seruyce, or saye it in the Latyn. If ye requyre the summe of all togyther in an argument, take it vnto yow. No man is edyfyed by hearynge it that he doth noth vnderstande, and therfore hath the kynge cõmanded that all layemẽ shall learne theyr Pater noster in Englysshe, but the lay men vnderstande not the seruyce sayde and songe in the Latyn tonge, therfore they are not edyfyed or made any better by hearynge it in the Latyn tonge.

Is it agreinge wyth Goddes worde that ye forbyd all men bothe learned and laye the whole halfe yeare saue .xij. dayes, to marry, ād wyll suffer no mā to be a preacher of Goddes worde, or a mynyster of Christes chyrche, except he forsweare mariage fyrst: is it agreing wyth Godes worde to saye, that a preste may not haue a wyfe by the worde of God: I saye that this youre doctryne is the doctryne of the deuell, for Christ alloweth mariage in all men and in all tymes, Honorable is mariage amonge all men, sayeth Paul, and the same texte sayeth: If they cā not forbeare, and haue

not the gyfte of chastyte let them marye, this cõmaundeth God by Paul, to be done at all tymes, ye euẽ in your holy lent tyme, yf a mã haue not the gyft of chastyte. Ye haue boldely and wyckedly gyuen sentence in powre cõuocation house that a preste maye not haue a wyfe by the lawe of god, ãd yet cã ye not shewe one letter in all the whole Bible that forbyddeth prestes to haue wyues, ye saye that they maye haue no wyues by the worde of God, and yet they maye haue as I haue proued by the Bible, therfore ye reken there is some thynge of the worde of God besyde the Bible, I thynke that ye take the Canõ lawe for the worde of god, or at least regarde it as myche as the worde of god, ye make men beleue that ye haue scripture to proue your purpose wyth all, and yet the chefe setter out of thys article, the noble waterer of the popes gardyn, whiche of hys dedes hath hys name, when he was requyred of Martyn Bucer what scripture he had to proue that prestes myght not marye, lyke a perfit canonist for lacke of scripture made thys reson.

The same autorite hathe the kynge ouer all the prestes of hys realme and hys other subiectes that a father hath ouer hys chylderne. But a kynge may forbyd the prestes of hys realme to marye. Then if they marye when he forbyddeth them to marye they breake the cõ-

mandement of God, whych sayeth: Chyldren obeye powre fathers and mothers. Now let vs se what foloweth of thys gardeners argument. ffyrst it foloweth that the kynge hath autorite to forbyd al men in his realme, both that haue the gyft of chastite and haue it not, to mary as longe as they lyue, and so vtterly may (by Gardeners iudgement) destroye matrymony. It foloweth on thys argument that once in tymes past it was not vnlawfull for prestes to marye, that is to wyt, before the kynge forbad prestes to mary. It foloweth of Gardeners reason that the kinge forbad prestes to mary. It foloweth of Gardeners reason that the kynge forbad prestes mariages before God forbad thē, and that the mariage of prestes is synne before god, ād that it were no synne for a preste to marye, yf that the kynge wolde not forbyd prestes to marye.

Marke this well ye temporal Lordes and ye burgesses of the pearlyament, how thys lyenge lymme of the deuell, whē he is in Germany cā fynde owt no scrypture to dysproue prestes mariages with all, but onely that the kynges forbyddynge of Prestes mariages maketh prestes mariages vnlawfull, ād no other thinge, and whē the kynges hyghnes ād ye put thys matter to the clergy to be tryed wyth the scrypture whyther preastes myght marye or no, thys lymme wyth hys felowes

gaue a playne answere, that by the worde of God prestes myght not marry, cā ye abyde ye noble lordes that these lyēg lymmes of Ante chryst shall mocke yow thus, and lye of the kynge owre master, and saye of hym that he maketh synne, that God neuer made synne? I trust ye wyll suffer thē no longer, for it is hygh tyme to loke vpō thē. Then when as ye master gardener with powre other felowes can bryng forth ueuer one text of the scrypture that this forsayd forbidding of mariage of prestes ād of the mariage of laymē for the one half of the yeare, that it is the doctrine of God, I wyl proue yow by the scripture that it is the playne doctryne of the deuell. Paull in the former Epystel to Tymothe, in the .iiij. chap. sayeth playnely that forbyddyng of mariage is the doctryne of the deuell, therfore seinge that the pope and ye teache the same doctryne, ye haue gone to scole wyth the deuell, then when ye wante scrypture to proue yowre doctryne with all, saye that an olde ancient doctor holdeth the same opynyō that ye do, and vnderstande Doctor the deuell, for other autorite haue ye none, Doctor deuel the byshoppes scolemastes alwayes frō mannes creatyon his deadely enemy, sekynge all the meanes that he could to pull mā frō god, perceyuyng that mā had an vnsleable desyre gyuen hym of God to increase and multiply his

kynde, and an aduoydable appetyte (few excepte) therfore to haue nautrall company with his apoynted companyon, laboured all that he coulde, vtterlye to destroye mariage, whyche thynge yf he had brought to passe, seinge that chyldere̅ must nedes be gotten, as many chyldren as shulde haue bene borne so many bastardes, shulde there haue bene borne. At the gettynge of euery chylde. ÿ. shulde haue gone to the deuell, that is both father and the mother, for they shulde haue bene whoremō-ger and whore, the deuelles owne peculiar cattell, and the chylde wheu it came to age ād gat a chylde, it shulde haue become also the seruaunt of the deuell, and so shulde all hole mankynde haue become the deuelles dew possessyon. But because yf the deuel shulde haue gone about the destruccyō of mariage in hys owne person, because he is hatefull, he shuld haue sped the worse, he came to a pope holy heretyke called Montanus, and hym he styrred vp to wryte agaynst matrymony, and so he dyd, ād taught that mariage shulde be broken, as Eusebius wryteth in the. v. boke of the Ecclesiasticall storye, and in the. xv. chapter. And Appolonius a good Christen man ouercame this heretyke and hys doctryne, so that he lost all hys credence, and therewyth lost the deuell a great nombre of his true seruantes. Sathan seing that he coulde not spede by

water to cast out deuelles and to put awaye sykneſſes etc. If ye saye not theſe wordes as oftas ye make holly water, let me be hanged drawē and quatered as a traytour to almygh ty God and to myne euē Christē. Howe hap peneth thys ye gentle men of the clergi that ye saye one thynge in Latyn and an other in Englisshe? If anye man speake agaynst tyys your wytched water, ye defende it in the pul- pit and saye that ye make it to be a remem- brance, onlye of Christes bloude, and not to dryue deuelles awaye and to be healthe of bo the body and soule, and on the sonday nexte folowinge ye saye in Latin because the people shuld not perceyue your cloked lyinge, ye ma ke it to dryue deuelles a waye and to be hel- the of bothe the body ād the soule. Ye crafty canonistes, ye playe with holly water, pope Alexāders doughter, as a certayne canonist a gētle mā of the chirch did with an whore of hys. He occupied hys whore very longe and summe begā to spye hyr. He then willynge to holde hys whore styll, cut hyr heare and ma de hyr a scolers shorte gowne and so he went vp and downe in the towne withe hyr and no man suspect hyr, neuertheleſſe was a very whore and hyr patron laye with hyr euery nyght. So did ye longe abuse thys for- sayde popes doughter, but as sone as youre fornication was spokē agaynst in the pulpit,

pe changed hyr apparell and put on hyr the
ſygnifycatiō of Chriſtes bloude, on the daye,
that is to wyt, when learned men were by
pow and hyr, and ſpake agaynſt powe, and
on the nyght when lerned men were awaye
in the preſence of a fewe blynde olde wyues
pe abuſed hyr as pe had wont to do. O dou-
ble aduouterouſe generation, both in the bo
dy and in the ſoule. Nowe let vs examine,
pour gentle woman and playe the proctours
of Cambrydge, tyll we haue ſerched hyr out
what ſhe is. No man aſketh any thynge of
god but it that he beleueth is poſſyble ād may
well be, pe axe of god that ſalt maye be vn-
to powe and to all them that receyue it ſalua
tion of bodye and ſoule, ergo pe beleue that
it is poſſible and maye well be that ſalt maye
be ſaluation to all them that receyue it, But
ſalt is an other thynge beſyde Chryſte and
pe beleue that men maye be ſaued bi it, er-
go pe beleue that there is or maye be any
other ſauyour or redemer beſyde Chriſte, I
wyll not ſuffer powe lyghtly to ſlippe away
from me wyth out an anſwer, pe ſaye to god
allmyghty, graunt vs that thys ſalt may be
ſaluation or helthe of bodye and ſoule to all
them that receyue it.

Beleue pe that it that pe aſke is poſſyble
or impoſſyble: If it be impoſſyble, pe are wi-
ſe prayers, If pe beleue that it is poſſible

that ye aske, then beleue ye that it is possyble that salt maye be saluation of bothe bodye and soule. But seynge that there are no mo partes of a man but hys bodye and hys soule, and Christe can do no moze to a man but to heale bothe bodye and soule, and ye saye that it is possible that salt maye heale bothe body and soule, then it foloweth that ye beleue that your coniured salt maye do as miche as Christe.

And yf thys be not an heresye, to saye that it is possible that salt maye do as myche as oure redemer ād sauiour Jesu christ both god and man can do, what is heresye? Nowe at lengthe (thankes be to god) we haue founde out the ryght heretykes. Let them that haue auctozyte to ponysshe heretykes, loke vpon them that holde thys damnable opinyon.

Tell me ye balde shauen shepe, which haue the popes marke in youre crounes, howe happeneth it that ye be werye of Christes saluation, that ye praye the father of heauen to make powe an other sauiour of salt? Hath Christ at any tyme disapoynted any of powe oz any other man that trusted in hym, that ye desyze the father to make an other sauyour of salt?

If he be a sufficiēt sauioure alone ād disapoynted at no tyme thē that trust in hym, what nede ye desyze the father that salt maye be

helthe of body and soule: let them that vnder-
stand Latin cum the nexte sondaye to the chir
che when the preste maketh holy water and
they shall be sure to heare the preste despringe
the heauēlye father that salt may be saluatiō
and helthe of bothe body and soule to all thē
that receyue it. But least ye shulde escape I
will proue yowe opē ydolaters by this your
praper. To whome soeuer ye gyue the proper
tie of god, the same ye make god, as the chyl-
derne of Israel made a god of the goldē cal-
fe when they sayde that it brought them out
of Egypt, for none but god coulde: delyuer
them thorowe the rede sea from Pharao ād
the Egyptianes, and so they gaue to the cal-
fe that whiche was dewe to god. But ye gy-
ue the propertie of god vnto salte ergo ye ma
ke a god of salt. I proue thus that ye gyue the
propertye of god vnto salt. The peculiare ād
onelye propertye of god is to be helthe of bo-
the body and soule, and that giue ye vnto salt,
ergo ye make a god of salt, then are ye dam-
nable ydolatres. If ye excuse your coniurin-
gē of the deuell out of salt, water, fyre, and
wy'owe bowes, and saye we are the succes-
sours of the Apostles, naye theyr apes, the
Apostles cast out deuelles why maye we not
also cast out deuelles as well as the Apostles
dyd: I answere wyth thys question, The A-
postles anoynted syche men and prayed ouer

them and they restored them vnto their helthe agayne. Howe happeneth that amonge a thowsande that ye anoynte, ye restore not one to hys helth agayne? It is to be thought that the deuel setteth as myche by your coniurynge of hym awaye, as he set by the coniurynge of the seuē sonnes of the hye preste Sceua, which were coniurers, rede what Luke writeth of them Act. xix. chapter. But certayne of the renniegate Jewes that were cōiurers, toke in hande to call vpon the name of the lorde Jesu ouer them that had euell spretes, sayēge. We coniure yowe by Jesus that Paule preacheth for they that did that were the seuen sones of Sceua the hye preste. But the euel spyryte answered, and sayde: I know Jesus and Paul also, but who be yowe? And the mā that had the euell spyryte russhed vpō them, and ouercame thē, and had the hygher hande ouer them, so that they fled awaye out of the howse naked and wounded. Yelyke the deuell setteth as myche by your coniurynge which are the seuen sonnes of the hye preste of thys tyme the pope, that is to wit cardynalles, Archebisshoppes, bisshoppes, prestes, monkes, freris and chanones, as he set by the coniurynge of the seuen sonnes of Sceua the hye preste of the Jewes, for I neuer hearde tell that these thowsande peres ye caste one deuel out of any thynge

that ye coniured yet. It is lyke also that the Deuell hauynge the hygher hād ouer powe, pulleth the heare of your crownes as many as are coniurers and are the hygh preſt the popes ſonnes, as he rent the clothes of the other hye preſtes chylderne and wounded them. Well by thys marke maye we be ſure to knowe a cōiurer and one of the popes ſonnes that hathe vnluckely foughten wyth the deuell. To make an ende of thys mater, ye ſaye to ſalt, ſis ſalus mētis et corporis be tho we helthe of body and ſoule and the ſcripture ſayeth of Chriſt, nec eſt in alio quoquam ſalus there is helthe in no other. Nowe can ye not ſaye but that ye holde mo popiſhe traditions contrari to the worde of god then one.

Is the takynge awaye of the one halfe of Chriſtes ſupper from the laye men agreinge with the worde of god? I thynke it is not. For theefte and ſacrilege is contrary to the woorde of god. And the takynge awaye of the one halfe of the ſupper from the laye people is theefte and ſacrilege, therfore the takynge awaye of the one halfe of Chriſtes ſupper frō the laye people is contrary to the woorde of God. Thus proue I that the takynge awaye of the halfe of Chriſtes ſupper is theefte and ſacrilege. Theefte is the takynge awaye of it that belongeth to an other, agaynſt the owners will. Sacrylege is the takynge awaye

of an holy thynge from thē that it is dewe to agaynste theyr wylles, but ye take from the laye people agaynst theyr wylles, the halfe of the sacrament which is dewe vnto them, therfore ye cōmpt theft and sacrpledge. If ye denye that the halfe of the supper that ye take from them is dewe vnto them, by what autorite clayme ye the hole supper, that is, both the partes of the sacrament. If ye saye by the autorite of the scrypture, whych sayeth take and eate, this is my body, and drynke yow all of this: was this spoken and commaunded to yow and the Apostles alone, or was it spoken and cōmanded vnto al Christen men? If ye saye that it was sayde and commanded to yow alone, and to the Apostles, then do ye the laye men great wronge, whych cōpell the laye mē in payne of death to receyue the half of the sacrament, whych were not cōmanded of Christ to receyue it. If that these wordes take and eate, and drynke ye all of this cup, were as well sayde vnto laye men as to prestes then take ye awaye from the laye men agaynst theyr willes it that is dewe vnto thē. But to do so is to playe the theues ād churche robbers, therfore to take awaye from the laye people the one halfe of Christes supper is theyfte and churche robbery. But theyfte and churche robbery is cōtrary to the word of god therfore, it is contrary to the worde of god,

to take the one halfe of the ſacramēt from the laye people. If this reaſon be not ſtrōg ynough heare an other. Whoſo euer putteth any thynge to the ordinance and commandemente of god or taketh any thynge from it, ſynneth deadlye. Deuteron. iiij. Ye ſhall put nothynge to the worde that I ſpeake vnto yowe, neither ſhall ye take any thynge from it. If it be deadlye ſynne to repreue ād diſanulle a mānes teſtamente that is once approued, or to take any thynge from it, myche more is it deadlye ſynne to take any thynge awaye from the teſtament of Jeſus Chriſte whiche the father of heauē hath alowed Gala. iij. But ye takynge awaye from the laye peple: bibite ex hoc omnes, drynke ye all of thys, that is the ſacramēt of Chriſtes blonde, take ſum thynge frō the worde of god, ād māgle and mynyſhe the laſt wyll of our ſauiour Jeſu Chriſte, and ſcrape out a parte of Chriſtes wyll which was that all men ſhulde drynke of his blyſſed cup, therfore in takinge of the ſacrament of Chriſtes blond frō the laye people ye ſynne deadlye. If a mā had. ij. ſonnes a preſte and a laye mā, the preſte is with his father at the making of his teſtamēt, and the laye mā is awaye, the father departeth and commandeth bothe the lay mā and the preſte, to do one thing and to recepue one thynge, the teſtament is alowed, nowe whether doth the preſte the laye mā wrōg or

no, yf he wyll not let hym receaue the whole thynge that hys father wylled hym to receyue? Ye se by thys symplytude that seinge that ye prestes are our brethern, and not masters aboue vs and are all lyke bounde to kepe Christes whole wyll, that ye haue no autorite to defraude vs and take from vs that our sauiour christe hathe commanded vs to receyue, and wolde that we shulde take. Is it agreinge with the worde of god that a preste may say masse and receyue the sacrament for a laye mā and to teache that the prestes receyuynge of the sacramēt deserueth forgyuenes of synnes or at the least is profitable for laye mē and for the soules departed: I thynke nay Haue ye any text in the whole scripture wher by ye cā proue that a laye mā may not as wel receyue the sacramēt for a preste as the preste may receyue it for a layemā: If ye haue any laye it out. If one laye man cā not receyue the sacramēt for an other laye man and therby, wynne hym forgyuenes of his synnes, a preste can not receyue the sacramēt for a laye mā and therby deserue him forgyuenes of synne.

For as one christen man cannot be christened for an other, one cā not be confyrmed for a nother one can not be confessed for an other one can not repent for an other, one can not take orders for an other one cā not be anoynted for an other, one can not be maryed for an

other, so can not a christen man receyue the sa
crament of Christes body and blonde for an
other: then yf the preste be a Christen man he
can not receyue the sacrament for a lay man.
If a lay mā laboured sore frō .xij. of the clocke
to six, and at six of the cloke hys supper were
redy, I axe yf the lay man were sore hungry
and thursty, yf the parish preest shuld eate the
laymannes supper from hym and drincke vp
all hys drynk from hym, whether shuld thys
prestes eatynge and drynkynge quenche the
lay mannes hungre and thurste or no? proue
that lyst. I thynk nay. So if the laye man haue
a great hungre and a thurst to be cōforted and
strengthened in hys fayth by the receyuing
of the sacrament, shal the prestes receyuynge
of the sacrament comfort the laymānes soule
and certyfy hys conscyence that hys synnes
are forgyuē by the blonde of Chryst? I trowe
nay, or elles but a lytle, If that the prestes re-
ceyuyng of the sacramēt comfort mennes con
scyences more then yf the laye men shulde re
ceyue it thē selues, what nede spcke men that
are lyke to dye, to haue the sacrament brought
vnto them, when as the prestes receyuynge
of the sacrament, in the chyrche comforteth as
well the laye mannes soule after youre opp-
nyon, and calleth to his remembrance the pas
syon of Christ, as thoughe the laye man had
receyued it his owne selfe? We holde that the

receyuynge of the sacramēt of a preaste, helpeth more the laye men both deade ād quycke then theyr owne receyuynge, let vs trye this wyth examples, reason and scrypture. As almyghty God ordened the pasouer of the Jewes, and the eatynge of theyr Easter lambe, for a remēbrance of theyr delyuerance from the scourgynge angel, and from the bondage of Parao, so chryst the son of god bothe god and man ordened hys supper to be receyued of all christen men, that they shulde call to remembrāce the passion of christe and the sheddynge of hys moste precious bloude whiche hathe delyuered oure soules out of the bondage of the spyrituall pharao the deuell. As the prestes and the lay men of moses lawe were all elike bound to kepe the feaste of theyr pasouer, and to thancke god for theyr delyuerance from the scourgynge angel and from the bondage of Egypte, and the prestes could not by the lawe of god gyue but the half of the lambe to the lay peple, so amonge christen men the lay men are as well bound to kepe theyr easter and to call to remēbrance the deth of christe, and to gyue thankes for thyr delyuerance from the deuell as the elders of the newe testamēt are, seyng that they haue receyued like profit of Christes deathe ād passiō, ād so the elders cā not by the worde of god take the one halfe of the supper frō the laypeople.

As God wolde not alowe that in the olde testament, a Preste shulde eate the Easter lābe for a lape Jewe, so wyll not God alowe it in the newe testamēt that an elder that pe cal a preste shall take the sacramēt of a lape man, As an. C. peare after that the chyldren of Israel were delyuered from the scourgyng angell, and frō the bondage of Egypte, a preste of the Jewes could not deserue the delyuerāce of the lape men by eatyng the Ealter lābe, whych was delyuered an. C. peare before, so the elders of the new testamēt, cā not deserue the delyurāce of the lape men of the newe testament, that is forgyuenes of synnes by theyr receyuinge of the sacrament of Christes body and blonde, seinge aboue. xv. hundred peare ago al the lape mē that beleue in Christ were delyuered from the deuell and damnacyon, as Paul to the Hebrewes in the. x. cha. doth playnly testyfye in these wordes, with one oblation and no mo he made perfyt for euer, all them that are sanctyfyed and ordeyned to be saued. Then cā not the preste by the receyuynge, of the supper of Christe deserue owre forgyuenes of synnes, seing owre delyuerance is so lōge a go past, and Christ ordeyned not hys supper to deserue owre delyuerance from the deuell, but to be a remembraunce of owre delyuerance from the deuel, and to gyue God thankes for owre redemp-

cyon and delyuerance.

If that ye holde styfly styll that the prestes receyuynge of the sacrament deserueth for the laye men bothe alyue and departed forgyuenes of synnes or any maner of helpe for thē, bryuge out one tytle of the scripture to proue it wyth all, If ye can bringe no scrypture, answere to thys questyon, Whether is it a cōmaundemēt of God to all Christē men to receyue the sacrament or no? Ether it is a commaundement or no cōmaundement: yf it be no cōmaundemēt then are not laymā once in the yere bounde to receyue the sacrament, nether are prestes bounde to saye masse: yf that it be a commaundemēt, howe can a prest deserue in doinge that for a laye man that he is bounde to do for hym self: If it be a comun cōmaundemēt to all men, to receyue the holy sacrament, God wyll not alowe it that one mā shall kepe the cōmaundemēt for an other but wyll reqnyre the kep yng of the cōmaundement, of euery one of owre selues. For yf God wolde alowe the keppynge of the cōmaundement, of one man, for an other man, then neded no ryche men, were they neuer so deuelysh, to go to the deuell, for not keppynge the commaundement of God, for then yf prestes myght kepe the cōmaundemētes for layemē, and deserue them forgyuenes of synnes, they myght hyre prestes to kepe the commande-

mentes for them that they myght lyue lyke
deuelles, and dye lyke lapntes and haue euer
laſtynge lyfe. But nowe let vs ſe what the
ſcrypture ſayeth concernynge thys, that one
man maye receyue the ſacramēt and kepe the
commaundemēt of God for an other, What
ſoeuer a man ſoweth (ſayeth the ſcrypture)
that ſhall he reype, the ſelf ſcrypture ſayeth,
he that ſoweth ſcarſely, ſhall reype ſcarſely,
of the whyche places I gather that he that
ſoweth nothinge ſhall reype nothinge. Then
I reaſon thus, when the prieſte ſayeth maſſe
and receyueth the ſacrament, the laye men
that are alyue, and the ſoules departed, ſowe
nothynge, for the prieſte ſoweth aloue, then
ſhal nether the dead laye men nor the quyke,
reype any thynge, that is, ſhall receyue no re
warde of God for the prieſtes ſayenge of
maſſe and receyuynge of the ſacrament for
them, for yf the deade and quyck ſhulde haue
profyt by the prieſtes receyuynge of the ſacra
ment, when they receyued it not thē ſelues,
then ſhulde they that ſowed nothynge, con-
trary to the ſcrypture, reype ſome thynge, ād
haue a rewarde for doinge nothynge. More
ouer as the fyue folyſhe vyrgyns coulde get
no part of the fyue wyſe vyrgyns oyle, whē
the bredgrome came, ſo they that do no good
workes them ſelues, ſhall haue no parte of
other mēnes good workes. Then yf the maſ-

se and the receyuynge of the sacrament be a good worke they that saye not masse thē selues or receyue not the sacramēt them selues, shall haue no parte nor profyt by the sayenge of masse or receauynge of the sacrament of other that saye masse and receaue the sacrament. Howe saye ye also to thys reason: It that a preste can not do for hym selfe, that can not he do for an other. But by receauynge of the sacrament he can not deserue hym selfe forgyuenes of synnes, then can he not deserue forgyuenes of synnes by receyuynge of the sacrament for other, as for lapemen, and for the sowles departed. That he can not deserue forgyuenes of synnes for hym selfe in receyuynge the sacrament, thus I proue it. The preste that is redy to receyue the sacrament before he take it, is ether a good man and the seruant of God, and hath his synnes all forgyuen, or he is an euell man, and the seruant of the deuel, and hath not his synnes forgyuē. If he be a good mā before he receyue the sacramēt and haue hys synnes forgyuen, then his receyuing of the sacramēt deserueth not hym the forgyuenes of synnes, for hys synnes were forgyuē before he receyued the sacramēt. If the preste a lytle whyle before he receyue the sacramēt, be an euel man and the seruāt of the deuell, and haue not hys synnes forgyuē, ād so receyue the sacramēt he deserue

by vnworthy recepuynge of the sacrament, the iudgement and wrath of God and no forgpuenes of synnes, but more punyshment for hys newe synne. Then what is here to spare for the laye people and for the soules departed? If it be true that whē a lay man gpueth a preste two pence or a grote to saye masse for him ād to recepue the sacramēt for him al that the preste deserueth in recepuynge of the sacrament is the laye mānes deseruynge, when the preste is a whoremōger and a deadly synner, as many one be, then the prestes deseruynge of the wrath of God for vnworthely recepuynge of the sacrament, is the lay mannes deseruyng, and so byeth he wyth hys money the wrath of God. Almyghtie God saue me and all Christen men from suche marchādyse. Wyll ye yet saye styll that ye holde no tradytyons of the pope cōtrary to the worde of god? Saye ye that it is agreinge with the worde of God, or not contrary to the worde of God, that all the Psalmes that are songe in the chirch, and all the masses that are sayd in the chyrche, shulde be songe and sayde in the olde popes mother tōge which the people of Englond doth not understāde, I wyll proue it contrary to the worde of God, thowgh all they that holde on the popes syde wolde defende it to be good and lawfull. It is a wonderfull thynge to se howe that ye blynde bys-

clergi that were the cause of this proclamacy on answer me (yf it please yow) to a question or two. If Francis the kynge of Frãce shuld make a proclamation that all the noble actes and dedes of kynge Alexander the conquerour, and all the actes of Sardanapali shuld be no more called and taken for Alexanders and Sardanapali actes and dedes, but for his dedes, shuld all the actes and dedes of Alexãder and Sardanapali be therfore the kynge of ffrances dedes and actes? I thynke no. ffor yf by proclamation men myght make other mẽnes dedes and actes theyr owne actes, thẽ myght Sardanopalus haue robbed Alexander of hys noble actes and made them hys, and so a very cowherd myght haue as many noble actes as the best warrier in all the worlde. If the kynge of Portugale shuld cõmand in a proclamation that Aristotel and Platoes workes shuld no more be called Aristoteles workes and Platoes but hys workes, shulde Aristotele ãd Platoes workes by these meanes be cum hys workes? I thynke nay, for yf the kynge of Portugal myght take Aristoteles workes from Aristotel then myght Meuius becum Maro and the most vnlerned in a cuntre myght haue as noble workes as the best learned man in the worlde. If the kynge of Denmarke shulde set out a proclamation that all the ceremonyes of

Moses lawe as offerynge vp of calues and frankincens shulde no more be called and taken for Moses ceremonies but for his, shulde not Moses ceremonies cõtinue Moses ceremonies still for all the proclamaciõ: I thynke so. Then is there no proclamacion that cã dispossesse the pope of hys ceremonyes and constitutions but the ceremonies and ordinãces whyche was his .xij. yere ago shall be hys ceremonyes and ordinãces stil though a thousande proclamations shulde commande the contrarie. We must fynde out another hole to hyde powre father the foxe in for here he can lurke here no lenger.

Neuertheless lyke faythfull fory children ye haue done the best that laye in powe to couer hym. For about seuen yere ago when men preached ernestlye agaynst the pope, ãd he with all hys ordinãces was lyke to be dryuen out of Englond, a certayne man to set hym forwarde gathered together out of platina ãde such other writers what popes had made all the ceremonies that are nowe in the chyrche, and to euery ceremony he assygned one pope or other, whiche thynge made, the ceremonyes begãne to be lesse regarded then they were be fore. Then ye fearyng that they shulde be dryuẽ out of the realme with theyr father yf they were taken for the popes ordinances, by youre frendes ye procured and

brought to passe, that the ceremonies whiche the pope made, shulde no more be called the popes ceremonies, but the kynges ceremonies. And thys was sett vp and proclaymed in euery market towne. In doing of which thinge as myche as laye in powe ye made the kinge pope, for yf the popes actes and the kynges be all one, then is the kynge the pope or ellis partener wyth the pope. Whether saye ye maketh the name of the pope, the pope, or the popes actes and dedes: If ye saye that the name of the pope maketh a pope then haue ye many popes in Englond for there are many that are called popes in Englōd which neuertheless hate the pope more then ye do. The name of the Pope maketh not then the Pope, but the actes and dedes of the Pope. As not euery man that is accused of theft and called a thefe, is a thefe but he alone is a thefe that dothe the actes and dedes of a thefe, so it is not the name of the pope that maketh the pope but the popes actes and dedes. Then it folowethe well, lykewyse as he that layeth and assygneth to a true man the dedes and actes of a thefe maketh a true man as myche as lyeth in hym, a thiefe, so ye gyuynge and layinge to the kynge the actes and dedes of the pope as myche as laye in powe, make the kynge the pope. Call ye therfore no more the popes Canon lawe, the

lawe of the chyrche of Englond, call no more
from hence forwarde the popes ordinances
the kynges ordinances for feare of that folo-
weth. It is playne that ye holde still the po-
pes Canō lawe āde thoughe ye haue banished
hys name for a face, yet ye holde styll hys
bookes and hys ceremonyes. Then answere
me to a queltiō. Are there not many thinges
in Johan ffrithes bokes, that are both good
and godlye and agreynge withe the worde of
God? And then tel me why haue ye condem-
ned all hys bokes for heresy and the reders
and hauers of them for heretykes for not no
thē two or thre heresyes euē after your owne
iudgemēt, seinge there are so many other god
lye thinges that are no heresy. If ye saye thou
ghe ther be many good thynges in hys bokes
what nede Christē men to seke out good thyn
ges out of an heretykes booke, seyng there
are bokes I nowgh beside and therfore we
burne the heretykes bokes wyth the heretyk-
kes, lest the heresy that the heretykes taught
shulde sprede by the meanes of the bokes, for
as the voice of an heretike hearde maketh the
retykes so the bokes of an heretyke red ma-
ke heretykes, and therfor we burne the one
with the other, answere me to thys, the pope
is bothe an heretike āde a traytoure as thereis
none of powe all that will deny, then howe
happeneth it that whē ye bānisshed thys here

fyke that ye burne not hys bokes as well as other heretykes bokes: I knowe no other cau se but that ye fauored thē for your fathers sa ke. Well then as the bokes of a Zuinglia heretyke had and rede make a Zuinglian hereti ke, so the bokes of a popishe heretyke, had ād rede make a popishe heretike. But all ye bys hoppes of England that are canonistes and all ye bysshoppes cōmissaries haue and rede the bokes of a poppyshe heretyke that is to witte the Canō lawe that the heretyke pope made, ergo my lordes ye ād your cōmissaries are all heretykes. As ye iudge other men so se hall ye be iudged, Moreouer as heretykes bookes are the sede that heretykes cum of, so popishe bokes are the sede that papistes come of. Thē he that will not burne heretykes bokes but will mayntayne them will that there shall be many heretykes euē so they that will not burne the popes bokes but will mayntay ne thē will that there shall be many pappistes ye do so. therfore ye wolde that there shuld be many papistes, as it is the moste proper and peculiare werke of a perfite beaste to engēdre a nother lyke in kynde vnto hym selfe.

What do ye gentle men of the clergi ye ha ue not yet soluted thys argument, ye holde still the popes doctryne ergo ye holde styll the pope euen hym that the kynge wolde ha ue dryuen out of England. If ye answer.

The Popes doctrine that is contrarye to the worde of god is the pope that the kynge wolde haue dryuen out of Englond, but the ordinances abone reherſed are not contrarie to the worde of god therfore we holde not ſtill the pope that the kynge wolde haue dryuen out of Englōd. To thys anſwere, I ſaye that the kynges hyghnes goynge about to delyuer hys ſubiectes from the bondage of the pope and intendynge to dryue out of hys realme, abbottes priores nōnes, monkes and freres whych occupied the moſt parte of hys realme and purpoſed to ſet ryght men in theyr places, as poore mēnes ſonnes, to be afterwarde preachers of the worde of god, blynde, lame, and other poore Chriſten folke, intended ſuche a thinge as all myghtye God dyd when he delyuered the chylderne of Iſrael from the bondage of Pharao, and droue out the Chanaanites of theyr lande that the true Iſraelytes myght haue that lād and ſuccede them.

But allmyghty god gaue thys cōmādment vnto Moſes the gyde and delyuerer of the Iſraelites out of Egypt, and all the childern of Iſrael. After the couſtome of the lande of Egypt where as ye haue dwelt ſhall ye not do. And after the maner of the lāde of Chanaan in to the whiche I ſhall bynge powe, ſhall ye not do, and in theyr moſt lawefull wayes

shall ye not walke, ye shall do my Judgementes, and my commaundmentes shall ye kepe I am the lorde your god. Do not those thynges that they haue done whiche were before yow, seke in the .xviij. of Leuiti. and these wordes shal ye finde. So learned men whome the kynge apoynted to delyuer hys subiectes from the bondage of the Romishe Pharao the pope, ought to haue sweped the chirche and dryuen quite oute of it all that euer any pope had made, and if that Christes chirche coulde not haue bene ruled ād ordered Christenly ynoughe by the doctrine of Christe where with the primatine chirche was onely gouerned, thē myght yowe haue gone a beggyng to youre father the pope otherwyse called Antychrist desyryng hym to let yow haue some of hys ceremonyes to gouerne Christes chyrche withall, whych without them were not able to stande. The lawe of the Gospell is a more perfyt lawe for the Christiās, thē the lawe of Moses was for the Jewes. But the Jewes neded none other lawe nor ceremonyes then the lawe of Moses, For the Christen men nede no other lawe (as touchynge theyr soules) but the lawe of the gospel. Therfore yf the Canō lawe ād the ceremonyes aboue rehersed were all at the deuell frō whence they came, the chyrche of Christ myght be a great deale beter gouerned then it is nowe,

or elles was the chyrch in the Apostles tymes but euell gouerned, whych knewe not one of those ceremonyes that ye haue in the chyrche at thys daye.

Nowe haue we shewed yow by the exãple of the scripture, that though the ordynãces of the pope had bene lawfull, that ye ought not to haue holdẽ them. Yow be it I shal proue the popes ordynances whych ye holde still, are as mych cõtrary to the scryppture as is light to darknes, and Christ to Belial, let vs therfore examyne the chefe and most laudable ceremonyes as ye take them, wyth the touche stone of the worde of God. Is the creppnge of the crosse agreinge wyth the worde of God: Whatsoeuer ye saye, I saye naye, and thus wyll I proue it. In creppng of the crosse ye worshyp the crosse, but the worshyppynge of the crosse is cõtrary to the worde of God, therfore the creppnge of the crosse is contrary to the worde of God. If ye saye that in creppnge of the crosse ye worshyp not the crosse, I shall proue yow false lyers, not onely by the autorite of the scryppture, but also by youre owne wordes that I haue wrytten, and by yowre owne confession. To worshype, as I wyll proue it by the authorite of the worde of God, is to bowe to anye thynge, to fall downe before any thynge, to knele, or wyth reuerent behauyour to kys any thinge, for so

betokeneth the Latin worde adore, and the greke worde proskineo, whiche worde signifieth to kisse. Here Regum. iij. cap. xix. Derelinquam mihi septem milia virorum in Israel, quorum genua non sunt incuruata ante Baal, et omne os quod non adorauerit eum osculans manum. I will leue vnto me seuen thousande men in Israel whose knees haue not ben bowed before Baal, and euery mouth whiche hath not worshipped hym kyssyng his hande. We may se that to knele or to bowe before an Image or an Idole is to worshype it, and that likewise to kysse an Image or an Idole is to worshipe it: for here the scripture sheweth the maner of worshyppynge, wherby we maye knowe who worshyppeth and who worshippeth not. If ye requyre more scrypture, to proue that to fal downe and to bowe before a thynge, is to worshyp it, here what is wryten in the. x. chapter of the actes of the apostoles, when saynt Peter came vnto Cornelium, Cornelius as sone as he sawe hym Procidens ad pedes adorauit eum, fallynge downe at hys fete worshipped hym. It is also wryten in the. xxij. chapter of the reuelation of Johan, howe that the angell wolde not suffer Jhon to worshyp hym, in these wordes. And after that I had heard and sene, I fell downe before the fete of the angell to worshype hym which shewed me these thynges.

And he sayde vnto me: See that thou do not so, for I am thy felowe seruaunt. etc. worshyp God. Nowe maye ye euydently perceyue by this places of scrypture that to kysse an Image reuerentlye, or to bowe to an Image, or before an Image, or to knele to it, or to do any suche thynge is to worshype it. But ye knele to the crosse and before the crosse, ye bowe to the crosse ād kysse the crosse, therfore ye worshype the crosse in creping to the crosse as ye cal it, But some of yow peraduēture possessed with the spyryte of the deuel, which fyndeth out euer excuses and defence for hys seruyce of Idolatrye, wyll answere to me, as the heathē answered the olde Christen men, whē they blamed them for the worshipppnge of golde and syluer, that ye worshyp not the Image of the Crucifix, but Christ hym selfe that the Image representeth. To thys excuse I make thys reason. To kysse the crosse it self is to worshype the crosse it selfe, but ye kysse the crosse it self, ergo ye worshyp the crosse it self. But yf this reason be not stroge ynough I shall proue it wyth an other place of the scrypture, that to worshyp before any thinge is to worshyp te same.

It is wrytten in the Euangelyst saynt Luke in the .iiij. Chapt. That the deuel sayde vnto Christe.

All the thynges ſhall be thyne yf thow fal
lynge downe wyll worſhyp before me. And
Matthew tellyuge the ſame hyſtorye ſayeth:
I wyll gyue the all theſe thynges, yf thowe
wyll worſhyp me. Then yf Luke and Mat-
thew wrote all one ſentence, and dyffer not
in rehaerſynge of the hyſtorye, then is it all
one thynge to worſhyp before a thynge, and
to worſhyp a thynge. The Greke worde that
is turned into Engliſh before is more playn
then the Engliſh, for Enopiõ beſyde before,
betokeueth in a mannes ſyght or before ones
face, well ye worſhyp before the croſſe, ergo
ye worſhyp the croſſe. Moreouer yf that wor
ſhyppynge before an Image be not the wor-
ſhyppynge of an ymage, why haue ye com-
maunded that no man ſhall ſet any candell
before any Image, ſaue onely before the Cru
cifix, when as the people myght anſwere to
them that accuſed them for worſhyppynge
of Images, when they ſet candelles before
Images, and kneled before Images, we wor-
ſhyp not the Images, we ſet candelles in the
honor of the ſayntes that the Images do re-
preſente, and not in the honor of the Images.
If thys excuſe be not allowable, then is not
powre excuſe alowable when ye ſaye, we
worſhyp before the croſſe, but not the croſſe.
Ye holde yet euen ſtyll that the Sayntes

in heauen are to be worshypped, but pe holde that no ymages maye be worshypped, saupnge the Image of Christe crucyfyed, whyche comunly is ether of gold or elles of syluer and gylded wyth golde. What a dyspynge awaye of Idolatrye is thys to forbyd the worshyppynge of Images of tree and stone, and to compell men in payne of dethe to worshype Images of syluer and of golde? As though the scrypture alowed golden and syluer Images to be worshypped, nay the scrypture reproueth eueu the golden ymages in those wordes: The Images of the heathē are golde and syluer the workes of mennes handes all they that make them, be lyke thē, and all they that truste in thē. I haue proued now by sufficyent witnesses of the scrypture, that to worshype before an Image, is to worshype it. We worshype before the Image of the Crucyfyxe, ergo pe worshype the Image of the the Crucyfyxe. If pe denye styll that pe worshyppe the crosse or the Image of the Crucyfyxe, I wyl proue pow lyers by powre owne wordes, whyche pe haue bothe sayde, and intende to saye agayne. Tell me, what do pe synge and saye on good frydaye, whē pe crepe the crosse, and the people crepeth after pow? Synge pe not: Crucem tuā adoramus domine, Lorde, we worshyp̄e thy crosse. And that all false excuses shulde be holden owte,

pe ſaye not, that by the croſſe pe meane the paſſyon of Chriſte, it is wrytten in youre ordynary rubryke: Deportetur crux per medium chori a duobus ſacerdotibus, vbi a populo adoretur. Let the croſſe be borne thorowe the quere by two preſtes, that it may be worſhypped of the people. Can two preſtes carye the paſſyon of Chriſt in theyr hãdes. I trowe nay. Seke then ſome other ſhyft, for this will not ſerue. By this tyme pe can not denye but that pe bothe worſhype the Images and compell other men to worſhype them alſo, whych thynge I ſhall euydentlye proue that it is as contrary to the ſcrypture as Antechriſt is to Chriſt. And thus wyll I proue it. If it be not lawfull to make an Image, and to haue an Image, it is not lawfull to worſhip an Image had and made. But the ſcrypture forbyddeth to make Images, and to haue Images, then myche more it forbyddeth to worſhype them. Heare the places of the ſcrypture, whyche forbyd the makynge and haunyng of Images Exod. xx. Thow ſhalt make the no grauen Image, et c. Leuit. xxvi. I am youre Lorde, pe ſhall not make yow a ſymplytude of a God, or a grauen Image. Deuter. iiii. Ye haue ſene no lykenes in that daye that the Lorde ſpake vnto yow in Oreb, from the myddes of the fyre, leſt pe perchanſe, beinge decepued ſhulde make vnto you a graue lykenes, or the Image

of a man or a woman, or the lykeneſſe of beaſtes of the erth, etc. Deutero. xxvij. Curſed be the man that maketh a grauen or a caſten Image, the abhompnation of the Lorde. The wyſe man in the. xiij. chapter curſeth both the Image and the Image maker. If thys be the ſcrypture and the worde of God that I haue reherſed, then muſt ye nedes graunt that it is not lawfull to make an Image, and after that it is made to worſhyp it. If that ye grāt ether of theſe two as ye muſt nedes do, that it is forbydden by goddes holy worde ether to make Images or to worſhyp Images that are made, ye can not denye but that ye be damnable doctours, and erneſt ſeruauntes of the deuel, whyche bothe worſhyp Images youre ſelues as ye teſtyfye in youre ſcrypte, and compell the poore people agaynſt their conſciences to worſhyp ymages and to cōmyt Idolatry for youre pleaſure. If ye ſaye the ſcryptures beforе rehearſed forbyd to make the Images of falſe goddes, as of Iuppter and of Mercury and ſuche other, and to worſhype them, but they forbyd not to make the Image of Chriſt and to worſhyp it, Thys ſayenge is as falſe as God is trewe, for God ſayeth Deuter. v. in the ſecond commaundement: Thou ſhalt make the no grauen Image nether the lykeneſſe of any thynges, whyche are in heauen aboue, and whyche are in the earth beneth,

and whych are in the waters vnder the earth, thow shalt nether bowe to them nor worship them, Nowe tell me whether Christ is in heauen or no, yf he be in heuen, as ye cānot (deny but he is) then it is forbydden by the scrypture to make any lykenesse of hym and to worshyp it, and to bowe to it for the worde of God sayeth: Thow shalt make the no lykenesse of any thynge that is in heauen aboue nether shalt thow whorshype it, nor bowe to it. But ye make the Image of Christ whyche is in heauen, and bowe to it and worshype it, therfore ye do openly contrary to the worde of God. Therfore ether condemne and scrape owt the seconde commaundemente, or elles leaue of the creppng of the crosse and the worshyppynge of the Crucifix in bowynge and kuelynge to it. ffor the creppnge of the crosse and the second commaudement of God can no longer agre to gether.

But I wyll conclude this matter wyth an argument not easy to assoyle, If it be vnlawfully done to worship the better ād worthyer thynge, it is myche more vnlawfull to bowe to fall downe to worshyp the worsse and the vnworthyer thynge. Saynt Peter Saynt Paule, the angell that shewed Jhon hys reuelacyon are better and more worthy then the Image of the Crucifix that ye call the crosse. But yf they were here al togeather it were not

lawfull to worshippe thē Act.x.and,xiiij.Apocalyp.xxij.ergo myche more is it vnlawfull to bowe to fall downe and to worshippe the Image of the Crucifix,and yet ye saye that ye holde no poppyshe ordynaunces contrarye to the worde of God.

Is the cōiurynge of salt and water to dryné deuelles awaye,and to heale all syknesses, and to take awaye synnes,agreyng wyth the worde of God? We wyll answere me in Englysh that ye make not powre holy water for any suche intēt but onely to be a remēbrance of Christes bloude,but on sondaye ye wyll answere me in Latyn,that ye make it to dryue awaye deuelles,,to hele all syknesses, and to purches forgyuenes of synnes. Powre answere is pryuted,and it is sayde euery sonday in euery parysshe chyrche of Englōd,in those wordes: Immensam tuam clementiam omnipotens eterne deus humiliter imploza. et ce. Almyghty euerlastynge God, we humbly beseche the that thow wilt voutchsafe with thy holynes,to blesse ād make holye,thys thy creature of salt,whyche thow hast gyuen to the vse and profyt of mankynd, that it maye be to all thē that receyue it,helth of body ād soule: And the cherme that ye saye ouer the water euery sondaye is thys. O creature of water,I coniure the in the name of Jesu Christe hys sonne,that thow may be cōiured

the meanes of an open heretyke he cam to a certayne Doctor and moued hym to wryte agaynste mariage and that did he in a booke whiche he wrote agaynste vigilātium in thes wordes folowynge. Bonum est mulierem non tangere, ergo, malum est tangere, Nihil enim contrariatur bono nisi malum. Quam diu impleo mariti officium, non impleo Christiani. Jubet Apostolus, vt semper oremus. Si semper orandum est nunquam coniugio seruiendum est. The Englische of thys doctours wordes is thys. It is good not to touche a woman, then it is euell to touche hyr, for there is nothynge contrari to good but euell. So longe as I fulfill the office of a maried man, I fulfill not the office of a Christen man. The Apostell byddeth vs that we shall alwayes praye, yf that we must all wayes praye, we must not gyue our selues to mariage, or to serue mariage. So far hathe thys Doctor spoken. This Doctours name was Jeronymus, whiche in thys poynte erred sore, and gaue many other occasion to erre after hym whiche beleued men with out scripture. Howe beit Augustin wryting de bono coniugij, and other doctours dyd sufficiently, ouerthrowe thys erroure of Jerome, and so was the deuell twise disapoynted, yet he wolde not giue ouer his mater so, but euer sought newe shiftes, and then he came to hys vicare

in erthe the Bysshop of Rome, and hym he styred and moued to destroye matrimonye and to alowe comon stewes, that they that lyst myght come thyther to worshyp hym, promysyng hym for hys labour to be the richest man in the worlde and of greatest estymation. The pope, hearyng these promyses streyght waye went about to destroye matrimonye, and fyrst he commaunded all that were hys gholtlye chyldern and had hys marcke in theyr crownes, shulde forsweare mariage, and he made a lawe that no man shulde be alowed to be a preacher in Chrystes chirche except he forsweare marrage fyrst, and fayne wolde he haue forbydde all laymen to haue maryed to. But when they wolde not forsweare mariage for hym, yet he locked vp mariage euen from all laymen for the space, of the one halfe of the yeare saue .xv. dayes. Wherby the deuel and the worlde myght well perceyue hys good will that he had vtterly to destroye mariage, at the lest to moue all men to thynke that mariage was synne and that the state of mariage was a sonful state. And by the helpe of this hys vicare, the deuell gat many a praye. But the Germanes seyng that thys forswearyng of marrage was the hye waye to the deuell, wrote ernestlye agaynst thys forbydding of mariage and agaynst the folysh and

vngodlye vowes, and agaynst the pope hym selfe and hys auctorite and ryches whyche the deuell gaue hym, and at the leyngth vterly forsoke the pope and all hys vowes ād forswearynges of mariage wyth all other lyke traditions.

After the Germanyes, the kynge our master commanded powe ernestlye to dryue the pope out of all places of hys dominyon also, and to preache ernestly agaynst hym, then the deuell perceyuinge that the kynge was aboute to dryue out the pope of hys realme, was a feardе that the kynge shuld dryue out with the pope forswearynge of mariage, vnlawfull vowes, the stewes and all other ordinances that the pope made, as the Germaynes dyd when they bannyshed awaye the pope. And therfore he came to powe whome the kynge had apoynted to dryue out the pope, and desyred powe that ye wolde, mayntayne the stewes and that ye wolde not dryue out of England the forswearynge of mariage, but that all thynge concernynge mariage of prestes shulde continue as it had cōtinued sence the tyme of Gregori the seuenth, and he promised powe so longe as ye wolde do so that he wolde helpe powe to holde styll your temporall landes, your great honor riches and dignyte. And so my lordes for the vpholdinge of your pōpose estate ye will

not drone out of England the forbyddynge and forswearynge of mariage, for of that matter ye feare that your honour and estimation dothe hange. When ye shall make me an answere to thys boke, tell me what auctorite hane ye beside the auctorite of Doctor deuell to forbyd mariage or to compell any man to forswearе mariage, seynge seynt Paule in the. i. Epi. to the Cori. in the. vij. chap. sayth: I haue no commaundment of virgins, that is I haue no auctorite of god to bynde any mā or woman to lyue single with out mariage. If that Saynt Paule haue no auctorite to cōpell any man or woman to lyue with out mariage, the kynge hathe no autorite to forbyd any man to marry for S. Paull had as muche auctorite as the kynge in spyrytuall maters, proue the contrarye yf ye can. If the kynge whome ye grant to be heade of the chirche haue not that auctorite, of whome haue ye that auctorite? yf ye saye ye haue any suche auctorite, then ye make your selues aboue the kynge. In your answere tell me howe it happeneth that thys place of Paule vnto Timothe maketh not for prestes mariages.

A Bysshop must be the husbande of one wyfe, I saye that ye must either let thys place serue for prestes mariages, or ellis ye must lese all your temporall laudes, and haue nothynge where with ye maye kepe hospitalyp-

te, which Paule requyreth in a Bisshop. If or thus reason ye wyth thys text for your temporall lãdes. A bysshop muste be herberous, but with out temporall lãdes that can he not be, therfore must a Bysshop haue temporall landes. Thys texte of Paule is as fre for me as for powe. A bysshop must be the husbãde of one wyfe but wyth out a wyfe he can not be the husbande of one wyfe, ergo he must haue one wyfe. If ye expounde thys place of Paul. Oportet Episcopum esse vnius vxoris maritum, hoc est fuisse vnius vxoris maritum, a Bysshop must be the husbande of one wyfe, that is a Bysshop must haue bene the husbande of one wyfe. I axe of powe whether all these thynges that Paule speaketh of heare, are required in a man that is to be chosen a Bysshop, or are they requyred all in hym onelye, that is chosen all redy, or are they requyred both in one that is to be chosen, and in hym that is all redy chosen. If ye saye that these propertyes are required all in hym alone that is chosen all redy, then is he eligyble and maye be chosen to be a Bysshop, whych is a dronckerd, a murderer and hath two wyues so that after that he is chosen, he be none of thys sorte. If ye saye that these properties, to be faultles, to be the husbande of one wyfe, watchynge, sobre, louer, herberous etc. be requyred in hym onely that

is not yet chosen a Bysshop but standeth in the electyon to be chosen, and not in hym that is chosen all redy, then maye a Bysshop after that he is chosen once and made Bysshop be full of faultes the husbande of many wyues, a sleper, a dronkerd, hye myn-ded, and vnherberous whyche thynge, to graut is an vnconuenyent. Therfore ye must graut that these properties are bothe requyred in hym that standeth to be chosen and be that is nowe chosen all redy. A Bysshop must be faultles, the husbande of one wife modeste herberous, watchynge sobre et cet. Therfore ether graut that Paule requireth in a Bisshop that is chosen that he haue no mo wyues but one, and that he maye haue one, or graut that Paule requyreth not in a Bysshop that is made all redy to be herberous. For those thynges that Paull speaketh of in one mode, one tence, in one texte, all to gether, he dothe elyke requyre at one tyme, or elles reproue in one tyme, then seynge that he sayeth in one mode, tense, and texte to gether, a Bysshop must be the husbande of one wyfe, sobre and herberous, then doth he elyke requyre that a Bysshop shulde haue a wyfe ād no mo wyues but one, as he requyreth that he shulde be herberous and sobre. Then yf haupnge

of a wyfe belonge not to a bysshop then sobre-
nes and keppnge of hospptalyte belongeth
not to hym. If he be not bounde to kepe ho-
spptalyte, he must haue no landes to kepe ho-
spptalyte, If he sape that oportet esse must si-
gnyfye, oportet fuisse (that is, must be) must
be taken onelp for must haue bene, when it is
not requyred by powre glose in a man that
is a bysshop to be fautles, to haue but one wy-
fe, to be watchinge, sobre, modest, herberous,
fyt to teache, no wyne drynker, no smyter,
not gyuen to fylthy lucre, but it is sufficient
yf he haue bene all these, he is a sufficyent
Bysshop (by youre exposytion) yf he haue be-
ne fautelesse, though he be full of open cry-
mes, yf he haue thre wyues ād. xxx. whoures
so that he hath had no mo wyues but one, It
maketh no mater yf he be a slepynge ād a dō-
me dogge, so that he hath bene watchynge
and dylygent, he nede not to be sobre when
he is once made Bysshop, but he maye occu-
pye all maner of excesse, so that he hath be-
ne sobre before he was Bysshop. It skylleth
nothynge, whether he be modeste or no, it is
ynoughe yf he haue bene, It is not requyred
in hym to be herberous, fytte to teache, no
wyne drynker, no smyter, after that he is
made a Bysshope, so that when he was a
Scoler in Cambrydge or Oxforde he hath

is not yet chosen a Bysshop but standeth in the electyon to be chosen, and not in hym that is chosen all redy, then maye a Bysshop after that he is chosen once and made Bysshop be full of faultes the husbande of many wyues, a sleper, a dronkerd, hye myn-ded, and vnherberous whyche thynge, to grant is an vnconuenyent. Therfore ye must grant that these properties are bothe requyred in hym that standeth to be chosen and be that is nowe chosen all redy. A Bysshop must be faultles, the husbande of one wife modeste herberous, watchynge sobre et cet. Therfore ether grant that Paule requireth in a Bisshop that is chosen that he haue no mo wyues but one, and that he maye haue one, or grant that Paule requyreth not in a Bysshop that is made all redy to be herberous. For those thynges that Paull speaketh of in one mode, one tence, in one texte, all to gether, he dothe elyke requyre at one tyme, or elles reproue in one tyme, then seynge that he sayeth in one mode, tense, and texte to gether, a Bysshop must be the husbande of one wyfe, sobre and herberous, then doth he elyke requyre that a Bysshop shulde haue a wyfe ād no mo wyues but one, as he requyreth that he shulde be herberous and sobre. Then yf haupnge

of a wyfe belonge not to a bysshop then sobre-
nes and keppnge of hospptalyte belongeth
not to hym. If he be not bounde to kepe ho-
spptalyte, he must haue no landes to kepe ho-
spptalyte, If he sape that oportet esse must si-
gnyfye, oportet fusse (that is, must be) must
be taken onely for must haue bene, then it is
not requyred by powre glose in a man that
is a bysshop to be fautles, to haue but one wy-
fe, to be watchinge, sobre, modest, herberous,
fyt to teache, no wyne drynker, no smyter,
not gyuen to fylthy lucre, but it is sufficient
yf he haue bene all these, he is a sufficyent
Bysshop (by youre exposytion) yf he haue be-
ne fauteles, though he be full of open cry-
mes, yf he haue thre wyues ād. xxx. whoures
so that he hath had no mo wyues but one, It
maketh no mater yf he be a slepynge ād a dō-
me dogge, so that he hath bene watchynge
and dylygent, he nede not to be sobre when
he is once made Bysshop, but he maye occu-
pye all maner of excesse, so that he hath be-
ne sobre before he was Bysshop. It skylleth
nothynge, whether he be modeste or no, it is
ynoughe yf he haue bene, It is not requyred
in hym to be herberous, fytte to teache, no
wyne drynker, no smyter, after that he is
made a Bysshope, so that when he was a
Scoler in Cambrydge or Oxforde he hath

bene herberous fit to teache no ſmpter, and no dronkerd, pe map be then after that pe be once made Biſſhopes, by pour turnpnge of eſſe in to fuiſſe, ful of alle ſpunes, the huſbandes af an Lawpues, ſleppnge dogges, dronckerdes, and murderers. And pf a man ſay vn to pow Biſſhopes, Paul ſayth pe map not be murderers pe map not be dronkerdes pe map haue no mo wpues then one pe mape by inglpng of eſſe in to fuiſſe that is by inglpng of be in to haue bene, ſape pes, and that thys is not the meanpnge of Paul, for Paul requpreth not nowe when we are once made Bpſſhoppes that we ſhuld be ſobre and haue but one wpfe, but that before we were Biſſhopes we ſhuld haue bene ſobre and the huſbades of one wpfe, etc. And ſo nowe we mape be what we lpſt, wherfore I mernel theleſſe that ſo many Bpſſhoppes whiche haue bene in Cãbrpdge and Oxford before they were Bpſſhopes, watchynge and fitte to teache, are become ſleppnge dogges that dare not barke, and more fitte to flatter then to teache goddes word purely wpth out the leuen of the doctours, ſeynge that they are diſcharged from all thynge that Paul requpreth of a rpght bpſſhop by thys gloſe a bpſſhop muſt be, that is a biſſhop muſt haue beue. But a cordynge to thepr gloſe, the honeſt comon peple ſpeaketh of them, after thys wyſe, how continueth doctor Eri-

ceus in preachinge goddes worde and in promotynge the gospel, an other answereth by and by, qui tuit. But ye care as myche for the cõmune reporte as an whore careth to be called a whore, ye be so farre past all shame. But to conclude thys mater: that doctryne that forbiddeth it that Christe ordened is contrary to Christe, but your doctryne forbyddeth it that Christe ordened, ergo your doctryne is contrarye to the doctryne of Christe.

Is it agreynge wythe the worde of god that stewes shallbe allowed and mayntened in a Christẽ kyngdome? I reken no. The stewes is a place where as the deuell maye be openly serued with out any ponyshment, but in a christen kyngedome the deuelles seruice ought not to be suffered openly to be done wyth oute ponyshment, therfore the stewes ought not to be suffered in a Christen kyngdome. Where as the lyfe is alowed the learnynge that teacheth the lyuynge is also alowed. Then if ye alowe the cause ye must nedes alowe the effect, ye alowe the stewes therfore ye alowe whordome, yf ye alowe whordome ye approue the doctryne that teacheth whordome. But that is heresy therfore to alowe stewes is to alowe heresye. If that ye wolde suffer prestes to marye in any place of Englond, men myght gather that ye alowed the bokes that teache that preastes maye be

ryed but when ye ponyshe prestes that marry wyth deathe, men may gather that ye alowe not the bokes whyche teache that prestes may marry. So when ye punish not whordome but appoynt certayn places for it, it foloweth that ye alowe it and the bokes that teache that whordome is no synne.

And thys foloweth of youre alowyng of the stewes. As he that gyueth lodgynge to a ryght prophete, as Christ sayeth shall haue the reward of a right Prophet. So as Johan, in hys Epistle sayeth he that lodgeth a false Prophet is partaker of all hys euell dedes. Euen so he that wyttyngly gyueth lodgynge to whormongers and whores shall be partaker of all the whordome that they commit, but ye graūtynge whores and whoremongers a place where as they may lye together and serue the deuell, graūte them lodgynge, therfore ye are partakers of all the whordome that is done in the stewes. But Steuen maister stewerd of the stewes, priapus and keper of the popes garden per aduenture wyll defend hys tenantes and saye we vp holde the stewes for the auoydynge of a farther inconuenience. If there were no stewes in London seynge there are so many wyueles and wanton curtiers, there wolde great violence be offered vnto menes wyues, and myche more aduoutrye shuld

reygne then reyneth nowe. But thys polytike answer wyll not serue, for S. Paul sayeth Rom. iij. chapter, euel is not to be done that good may insewe therevpon. If it be once granted to all men to marry, and yet they that are maried will commit aduoutrie, and they that haue liberty to marry wyll not marry, but wyll be whorehunters and wedlock breakers styll, it shall be as lawful by the lawe of god to hange suche, as to hange theues, ye and more lawfull. For that offence that is greater is worthy greater punyshment. Salomon in the sixth chapter of the prouerbes sayeth that aduoutrye is greater offence then is theft, therfore yf theft be worthy hangynge, aduoutry is worthy it and a greater punishment besyde. S. Paul sayth in the fyfth chapter of the Epistel to the Ephesians, let not whordom be so myche as once named amonge Christen men: If that is forbidden to be named is forbidden to be done, but whordome is forebydden to be named, then myche more is it forbidden to be done and alowed. Paul calleth whordome leuen, and wyll that such as be aduouterers ād whoremōgers shuld be excōmunicate and not suffered to come amonge other christen people, tyll they were ashamed of theyr synnes and intended to commyt that offence no more, i. Corint. in the. v. chapter.

Almyghty god Deuteronomÿ xxiij. cha. forbydeth that no whores nor whoremongers shall be suffered amonge hys folke in these wordes. Of the doughters of Israel none shall be whores, and of the sonnes of Israel none shalbe whoremongers. If Englyth people be spyrytuall Israelytes thys commaundement also pertayneth vnto thē, then is it not lawfull to suffer in Englonde any whores or whoremōgers. Then downe must the stewes for their bodely fornycacyon as the Abbayes were put downe for theyr fornycation bothe bodely ād gostly. Now I haue tryed the cheke of your poppysh ordynances and tradytyōs, and I haue founde them contrary to the worde of God. Nowe is there nothynge to let me but that I maye conclude my forsayde argument wythout any contradictiō or agaynsayinge, whosoeuer holdeth styll the popes doctryne, whych is cōtrary to the worde of God holdeth styll the pope that the kynge wolde haue dryuen out of Englonde, but I haue proued sufficiently that ye holde styll the popes doctryne, whych is contrary to the worde of God, Therfore haue I proued that ye holde styll the pope that the kyng wolde haue dryuen out of Englonde. By thys tyme I trowe that the fox is founde out, ād they are knowē that maynteyne hym and holde hym styll in this realme, after that the kynge had cōmau-

ded him to be vtterly bānyshed out of all pla-
ces of hys dominion. If suche a poore man as
I shuld hold stil in Englond the kynges ene-
my that he cōmanded me to dryue out of hys
realme I shuld be taken as a traytour, but ye
hold stil the kynges enemy that he comman-
ded powe to dryue oute of hys Realme, then
whether may a man call pow traytours or
no? If ye be no traytours proue in poure an-
swere that ye will sende me, that ye hold no
doctryne of the pope contrarye to the worde
of god. If ye be traytours and heretikes and
vnlearned asses, and haue no knowledge, but
in the Canon lawe, ād in olde gloses and fan
tasies of men, answere nothyng to my argu-
mentes, but forbyd my boke to be reade, and
in holdynge poure peace consent that all that
is sayde of pow in thys boke is true. If ye be
learned men, ād haue knowledge in the scryp-
ture and loue learnynge, answere me lyke
learned mē, and be not lyke pryue murderers
whych wyll not tell a man that they murder,
wherfore they kyll hym, but without any as-
kynge of any questiō slep hym sodenly. Tell
me by the scryppture where I haue sayde a-
mysse, and yf I recant not call me heretyke,
and do to me as ye shulde do to an heathen
man: but yf ye condemne my boke, and cānot
ouercome it by the worde of God, I shall set
a playe of poure myscheuous tyranny in La-

tyn, that all learned men that are now a lyue and the age for to come shall knowe pow, what ye be, and what ye haue bene. Almyghty God gyue pow grace to amende. Amen.

An addycyon to the Reader.

After that I had fynysshed thys boke, it was tolde me that the bysshopes had made an Acte, that none but gētle men and gentle wemen myght reade the scrypture, and certayne ryche men. But I wyll aske the autours of that Acte, whether they suffer the gentelles and the ryche to rede the scrypture for theyr soules helthe, or for theyr pastyme. If they suffer them to rede it for theyr soules helthe, dyed not Chryste as well for craftes men and poore men as for gentle men and ryche men, and wolde not Christ that the poore labourynge men shulde haue wherwith they myght comforte theyr soules as well as ryche men and gentle men? If they let the gentles and the ryche reade the scrypture for theyr pastyme, then they haue owr Sauyoure Christ in greate estymation, whyche take hys testament for a geste to make pastyme wyth. But some polytyke man perchāce wyll saye: The ryche men and the nobles are wyser then the poore people, and can order it well, and so can not the ignorant poore people, well beside that there are mo gentle fooles then yemen fooles nombre compared

to nombre, as the fonde larde of thys towne, and the fond larde of that towne, and beſyde that this pōger brother ād that hath the lādes becauſe the elder is a foole (whyche thynge chaunceth by the puniſhmēt of God for their falſe communyge to theyr landes) whatſoeuer thou arte that for any ſuche cauſe deyneſt poore men frō the ſcripture, I ſaye that thou art one of the Phariſees fooles, which ſayde: Turba hec q̄ ne non nouit legem execrabilis eſt: This commune ſorte of the people, which vnderſtandeth not the lawe is accurſed. I aſke alſo the auctours of this Acte, whome I take to be burnynge biſſhoppes, whether the .iiij. Euāgeliſtes wrote truely the dedes of Chriſt and hys preachynges, and whether there is any thynge in the Actes of the Apoſtles, and in the fowre goſpelles beſyde Chriſtes preachinges and dedes, ād the Apoſtles preachinges and dedes that can make a labourynge man an heretike yf he reade it or no: I aſke whether a man may rede Chriſtes preachinges and the ſtory of hys lyfe wythout Jeoperdy of hereſy: If ye ſaye that a poore man may not reade Chriſtes preachynges and dedes wythout Jeoperdy of hereſye, I aſke then whether a mā may rede biſſhope Tunſtales ſermon that he made without Jeoperdy of hereſy or no: If ye grāt, then ye reke a mā more wyſer then god, ſeing that a biſſhop cā make

a ſermon that poꝛe men maye rede wyth out
any Jeperdy of hereſy and that Chriſt could
make none ſuche but as the pooꝛe peple if
they wer̃e not foꝛbidden to rede them ſhulde
fall in to many hereſies by the redyge there
of, to be ſhoꝛte whoſoeuer foꝛbyddeth a man
nes ſermō to be red of the comun people, the
ſame wolde foꝛbid the ſelf peple, to heare the
maker of the ſermon to preache it as it is wri
ten, but ye biſſhoppes foꝛbid the poꝛe peple
to rede Chriſtes ſermons, ergo if chriſte we-
re in Englond ād wolde preache the ſelf ſame
preachinges as the Euangelyſtes haue wꝛy-
ten them, ye wold foꝛbyd the people to heare
Chriſte preache them. Jf thys argument be
not good, repꝛoue it in powꝛe anſwere,
and ſolute it not wyth a fyꝛe oꝛ a
rope as ye vſe comunly to do
God ſend pow his holy
ſpyꝛite. Amen.

Jmpꝛynted at Baſyll the yeare
of owꝛe loꝛde. M. D. xliij. the
xiij. of September.

THE RESC
VYNGE OF THE RO=
MISHE FOX OTHER VVYSE
called the examination of the hun
ter deuised by steuen gar-
diner.

THE SECONDE COVR
SE OF THE HVNTER AT
the romishe fox & hys aduocate, & sworne patrone steuen gardiner doctor & defender of the popis canonlaw and hys ungodly ceremonies.

REDE IN THE LAST LE.
fe the xij articles of Bisshop Steuens newe
popish credo.